The Daughters of the Prophet

MUHAMMAD *(sallallahu alayhe wasallam)*

(آنحضرت ﷺ کی صاحبزادیاں)

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A complete book on the biographies of the daughters of Holy Prophet Muhammad (sallallahu alayhe wasallam)

By

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PREFACE 5
INTRODUCTION 7
HADHRAT ZAINAB (razi allahu anhaa) 13
EARLY LIFE 13
MARRIAGE 14
MIGRATION 15
HADHRAT ABUL A'AS EMBRACES ISLAM 17
CHILDREN 20
DEATH 21
HADHRAT RUQIYYA (razi allahu anhaa) 22
EARLY LIFE 22
NIKAH WITH HADHRAT UTHMAN 23
MIGRATION TO ABYSINIA 25
SECOND MIGRATION TO ABYSINIA 25
MIGRATION TO MADINA 26
CHILDREN 26
DEATH 27
HADHRAT UMME KALTHOOM (razi allahu anhaa) 28
EARLY LIFE 28
MIGRATION 28
NIKAH WITH HADHRAT UTHMAN 29
DEATH 30
THE FATE OF ATBA AND OTAIBA 32
DESCRIPTION 32
HADHRAT FATIMA (razi allahu anhaa) 36
EARLY LIFE 36
MIGRATION 38

MARRIAGE 39
DOWRY 43
MARRIAGE FEAST 43
DISTRIBUTION OF WORK 43
CHILDREN 44

DIGNITY OF FATIMA (razi allahu anhaa) **49**
VISITS OF THE PROPHET TO HADHRAT FATIMA 51
DOMESTIC LIFE 55
VIRTUES 57
RELIGIOUS TRAINING 61
DEATH 67

HADHRAT IBRAHIM [Son of the holy Prophet] **71**
THE LESSONS 80

FORTY AHADITH (mostly relating to women) **83**

DRESS AND JEWELRY **91**
VEIL 93
JEWELRY 94

بسم الله الرحمن الرحیم.

PREFACE

My very dear and cherished friend Maulana Muhammad Ashiq Bulandshehri had written many religious books on different subjects. The books written by him are very popular among the scholars as well as general public. Various publishing houses have printed his different works.

Maulana Muhammad Ashiq had written a book regarding the reformation and betterment of women. He is quite at home over this subject. Lack of interest and ignorance about the knowledge of Islam, specially among the female, needs that they should be provided with knowledge of Quran, Ahadith, religion and other tenets of Islam. The women of present day must know the pious and religious activities which the most gracious wives and daughters of the Prophet (*sallallahu alayhe wasallam*) practiced during their life time.

Maulana Muhammad Ashiq had compiled two books in this respect. The title of the first one is *Ummat-e-Muslima kee Maayain* (the mothers of the Muslims). The title of the second book is *Rasoolullah key sahibzadian* (the

daughters of Prophet Muhammad (*sallallahu alayhe wasallam*). The first book contains complete biographies and life sketches of the wives of the Prophet (*sallallahu alayhe wasallam*) and in the second book he has described the lives of the daughters of the holy Prophet (*sallallahu alayhe wasallam*). These biographies are quite lesson oriented.

Every Muslim is requested that he should help to publicize this noble cause as well.

Maulana Muhammad Ashiq has also written a very famous book with a title *Muslim khawateen kay liyay bees sabaq* (twenty lessons for Muslim women). People are requested that they should pursue the women to read these lectures as well along with the other books he had written for them.

May God accept the efforts of Maulana Muhammad Ashiq Bulandshehri and the present society is being reformed.

Truly,

Muhammad Shafi
(*Mufti-e-Azam Pakistan*)
Founder President of *Dar-ul-Aloom*,
___ Karachi.
4, Zilhaj, 1393 A.H.

INTRODUCTION

The gracious God chose amongst his men a Prophet (*sallallahu alayhe wasallam*) to guide them so that they should learn the way of life which has an approval of God. The people should follow His Prophet (*sallallahu alayhe wasallam*) in every walk of like, the one which is more cherished by God. The duty of the Prophets was not only verbally telling the people about the orders of God but they have to practice them in front of the people. This is one of the reasons that the Prophets were selected amongst the human beings and not from the *ginns* (hidden ones) or the angels. The holy Prophets practically performed all the duties during their life time so that their nations should follow them accordingly and try to please God.

We observe from the biographic accounts of the holy Prophets that they had been practically engaged in different crafts, industries and trade. There were many Prophets who had been successfully running the administration of the vast countries. There are many examples set in the history which show the rise and fall, the conquests and the defeats in their life time which actually prove as the guide lines to their followers. Nevertheless, the people get a complete guidance comprehensively every aspect of life performed by the

holy Prophets. Specially, the life of Prophet Muhammad (*sallallahu alayhe wasallam*) is such an open book and all his acts and deeds have been recorded so comprehensively that everybody can get instructions and education from them even in his routine of every day life.

The teachings of the holy Prophets who came to this world prior to Prophet Muhammad (*sallallahu alayhe wasallam*) were not preserved and secured so strictly because arrival of the Prophets were expected after them. But Muhammad (*sallallahu alayhe wasallam*) was the last Prophet of God hence every detail of his acts and deeds were preserved because they have to be followed till the day of resurrection. They were bound to be followed not partially but in total.

The holy Prophet (*sallallahu alayhe wasallam*) preached in the bazaars and at the same time he struck bargains in the markets. Sometimes he mortgaged his belongings to someone else. He married widows as well as a virgin woman. He helped in bringing up the children of his wives who had been the children of their first husbands. He brought up his own children and arranged their marriages. All these functions are the minarets of light to his followers. His life style that how he used to walk, how he used to eat, how he used to get up, nonetheless, his each and every act is an open book and is being recorded.

This writer has written a separate book on the subject of *The wives of the holy Prophet Muhammad (sallallahu alayhe wasallam).* Now I am giving a detailed account of the life of his daughters. The purpose of writing both these books is that the followers of Prophet Muhammad

(*sallallahu alayhe wasallam*) should read it and act in accordance to the examples set by him. They should instruct their wives and daughters that they should follow the pattern of life established by those holy women.

From the life history of the wives and daughters of Prophet Muhammad (*sallallahu alayhe wasallam*) one will learn that how miserable life they passed. They always worried about the day of decision; they tolerated hunger and thirst and always kept themselves busy in offering prayers; they never felt low while doing the domestic work with their own hands; they were always keenly interested to enhance their religious knowledge and to further propagate it; they always excelled in giving alms and sacrifices; they used to participate in the holy wars as well. The Muslim women are bound to follow them in all such matters. These were the women who were family members of the Prophet (*sallallahu alayhe wasallam*) and they lead a successful life.

The Muslim women of today are ignoring the tenets of Islam. They do not care for life hereafter and instead of acting according to the rules of Islam they prefer to follow the pagan ladies of Europe. They follow the Christians, Jews and all sort of women but not the women of family of the Prophet (*sallallahu alayhe wasallam*) who had the blessings of God.

All the *muhaddithin* (writers of the traditions) agree that the holy Prophet (*sallallahu alayhe wasallam*) married eleven times during his life. His first wife was Hadhrat Khadija and he had his children from her alone. It is only Hadhrat Khadija who gave birth to his sons and daughters.

Maria Qibtia, his maid, also gave birth to his one son, Ibrahim. Every historian agrees to it that none of his sons could grow up above the child age. Everyone died during childhood. However, his daughters grew up, they all accepted Islam and he also managed their marriages as well and they migrated to Madina Munawara.

It is stated in Al-Estiyab that:

واجمعوا: انها ولدت له اربع بنات، كلهن ادركن الاسلام وهاجرن وهن: زينب وفاطمة ورقية وام كلثوم.

"Everyone agrees that Hadhrat Khadija gave birth to four daughters of Prophet Muhammad (*sallallahu alayhe wasallam*). Everyone lived up to the days of Islam and embraced Islam. They also migrated. Their names are Hadhrat Zainab, Hadhrat Fatima, Hadhrat Ruqiyya, Hadhrat Umme Kalthoom."

A great difference of opinion exists between the historians regarding the matter that how many sons were born to the holy Prophet (*sallallahu alayhe wasallam*). The reason for this difference is that all of them died as children. Keeping record of the dates of birth/death at that time was not popular in Arabia. Moreover, at the time when his sons died there were not too many Muslims and companions who could have retained or recorded a complete account of all these happenings. Qatada reports that Hadhrat Khadija gave birth to two sons and four daughters. The name of one son was Qasom and grew up to an age when the children start walking, and because of his name the

holy Prophet (*sallallahu alayhe wasallam*) adopted his *kuniyyat* as Abul Qasim. The name of other son was Abdullah but he died in an infancy. The great biographer, Zubair bin Bakr, reports about the ehildren of the holy Prophet (*sallallahu alayhe wasallam*) in the following sequence:

> The very first child of the holy Prophet (*sallallahu alayhe wasallam*) was Hadhrat Qasim and he was the eldest among his children. Hadhrat Zainab was born next to him and after her Abdullah was born who was also known by the titles of Tayyab and Tahir. He was born after Prophet Muhammad (*sallallahu alayhe wasallam*) declared himself as the Prophet. After him Hadhrat Umme Kalthoom was born and followed by Hadhrat Fatima. Hadhrat Ruqiyya was his youngest child. Both of his sons Hadhrat Qasim and Hadhrat Abdullah died in Makkah."[1]

The reports of both these historians reveal that Qasim and Abdullah were born to Hadhrat Khadija while Maria Qibtia, the maid of the Prophet (*sallallahu alayhe wasallam*), gave birth to Hadhrat Ibrahim in Madina. It proves that the holy Prophet (*sallallahu alayhe wasallam*) had three sons and everybody agrees to it. Some of the scholars have mentioned that Tahir and Tayyab were two other sons of the Prophet (*sallallahu alayhe wasallam*) and these were not just the titles of Abdullah. In this way

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[1]*Al-Istiyab has maintained this sequence while describing the life sketch of Hadhrat Khadija. But in the life sketch of Hadhrat Fatima he gives the sequence: 1- Hadhrat Zainab, 2- Hadhrat Ruqiyya, 3- Umme Kalthoom and 4- Hadhrat Fatima.*

it makes five sons to the holy Prophet (*sallallahu alayhe wasallam*). Some scholars have also mentioned that Tahir and Tayyab were the two names of the one son of the Prophet (*sallallahu alayhe wasallam*) and they were other than Hadhrat Abdullah. In this proposition the number of sons of the holy Prophet (*sallallahu alayhe wasallam*) came to four. Some scholars have also mentioned that the holy Prophet (*sallallahu alayhe wasallam*) had seven sons:

1- Hadhrat Qasim,
2- Hadhrat Abdullah,
3- Hadhrat Tayyab,
4- Hadhrat Muteeb,
5- Hadhrat Tahir,
6- Hadhrat Mathar and
7- Hadhrat Ibrahim.

As all the sons of the holy Prophet (*sallallahu alayhe wasallam*) died during childhood, hence, we have not mentioned their life history. We have, however, given the life sketches of the daughters of the holy Prophet (*sallallahu alayhe wasallam*). Nevertheless, we have given a short account of the life of Hadhrat Ibrahim at end of this book which we have collected from the books of Ahadith so that the Muslims can be benefited from it and have guidance as well.

Muhammad Ashiq Elahi Bulandshehri
___ Delhi
1393 A.H.

HADHRAT ZAINAB

(razi allahu anhaa)

EARLY LIFE

Hadhrat Zainab was the eldest daughter of Prophet Muhammad (*sallallahu alayhe wasallam*). Some scholars have also mentioned that actually she was the first child of the Prophet (*sallallahu alayhe wasallam*) and Hadhrat Qasim was born afterwards. This is being reported by Ibne Al-Kalbi. But Ali bin Abdul Aziz Al-Jarjani has reported that Hadhrat Qasim was older than Hadhrat Zainab. Anyhow, everyone agrees to one point that Hadhrat Zainab was the eldest amongst the daughters of Prophet Muhammad (*sallallahu alayhe wasallam*).

Hadhrat Zainab was born during the 30th birthday of the Prophet (*sallallahu alayhe wasallam*). [Al-Estiyab]

Prophet Muhammad (*sallallahu alayhe wasallam*) was bestowed upon the Prophethood at the age of forty. It shows that Hadhrat Zainab spent at least ten years in ignorant period before the Prophethood was being bestowed upon her father and later on the family of the Prophet (*sallallahu alayhe wasallam*) spent thirteen years in Makkah. The pagans of Makkah tortured the family of

the holy Prophet (*sallallahu alayhe wasallam*) and even they put them to a solitude camp at Sh'ab Abi Talib with a strict social boycott of his family and the tribe. Hadhrat Zainab along with other members of the family faced all these atrocities. It was the seventh year of the Prophethood when the pagans of Makkah enforced a social and economic boycott of the entire tribe of the Prophet (*sallallahu alayhe wasallam*) and imprisoned them at a place called Sh'ab Abi Talib where the men, women and children of his tribe faced atrocitics and even starvation. Hadhrat Zainab was amongst them.

MARRIAGE

The holy Prophet (*sallallahu alayhe wasallam*) married Hadhrat Zainab to Hadhrat Abul A'as bin Al-Rabi. Abul A'as was his *kuniyyat*. There is difference of opinion regarding his name, some scholars have given his name as Laqeet, some Zubain, and Hasheem has also been reported by some of them.

Hadhrat Abul A'as was the son of Hala binte Khawailad who was the sister of Hadhrat Khadija which means that Hadhrat Zainab and Abul A'as had been the cousins to each other. He enjoyed a high status in the community of the traders of Makkah. He had quite a loving for the Prophet (*sallallahu alayhe wasallam*) even before his declaration of the Prophethood. Some scholars have also mentioned that Abul A'as had in social circles declared Prophet Muhammad (*sallallahu alayhe wasallam*) as his brother.[1]

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[1] *Al-Asaba.*

The *nikah* (marriage) ceremony of Hadhrat Zainab was performed in Makkah during the life time of Hadhrat Khadija. But Hadhrat Abul A'as did not embrace Islam while he was in Makkah, he rather refused to accept it. But he did not divorce Hadhrat Zainab despite the pressure from the infidels of Makkah. The Prophet (*sallallahu alayhe wasallam*) likes his such a nice attitude and praised him saying, "Abul A'as has proved an excellent son-in-law."

All these incidents are related to a very early period of Islam and no divine order had descended that a Muslim woman cannot remain in a marriage bond with her infidel husband. But when the holy Prophet (*sallallahu alayhe wasallam*) migrated to Madina and managed to bring his family members, Hadhrat Sauda, Hadhrat Fatima and Hadhrat Umme Kalthoom back to Madina, he left Hadhrat Zainab at Makkah to live with her husband.

MIGRATION

Hadhrat Zainab migrated to Madina during Hijra 2, after the battle of Badr leaving behind her husband who did not embrace Islam. Hadhrat Abul A'as took part in the battle of Badr on behalf of the infidels of Makkah against the Muslims. The Muslims won this war. Hadhrat Abul A'as was brought to Madina as a prisoner of was along with other infidels of Makkah. He was taken prisoner by Abdullah bin Jabair bin Al-Noman Ansari. After facing a defeat the infidels returned to Makkah and according to the prevailing custom of the days sent a lot of wealth to Madina to get their prisoners of war released. Hadhrat Zainab sent Amr bin Al-Rabi who was his real brother, to

get her husband released and a necklace which was given to her in dowry by her mother Hadhrat Khadija. Looking at the necklace the holy Prophet (*sallallahu alayhe wasallam*) had a sudden flash back in his mind the memories of his late wife, Hadhrat Khadija. He could not hold his tears and wept bitterly. He then asked his companions, "if you people agree, the husband of Zainab may be released without charging him anything and his money be returned to him."

The companions agreed and Abul A'as was freed. Prophet Muhammad (*sallallahu alayhe wasallam*), however, put one condition, "as soon as you reach Makkah send Zainab to Madina."

Abul A'as agreed to it and abide by the promise. On this occasion, the holy Prophet (*sallallahu alayhe wasallam*) said, "Abul A'as talked to me and proved it true, he had promise me and fulfilled the promise."

And thus Hadhrat Zainab reached Madina. But before committing the migration journey a mishap took place. Habbar bin Al-Aswad and his accomplice tried to torture Hadhrat Zainab before she could actually start her journey. He pushed Hadhrat Zainab mischievously to one side, she fell on rock and got some internal injuries as she was pregnant at that time. She could not recover from these injuries and she died in Madina because of these fatal injuries. It is also reported that Hadhrat Abul A'as allowed Hadhrat Zainab to migrate to Madina but he himself left Makkah for Madina before she could resume her journey. When she wanted to migrate and came out of her house prepared for traveling, Habbar and his

accomplice stopped her and forced her back to her house. And later on Prophet Muhammad (*sallallahu alayhe wasallam*) sent someone from Madina to bring her. The injuries which Hadhrat Zainab received shocked the Prophet (*sallallahu alayhe wasallam*) as well and he used to say, "Zainab was my very sweet child who was being tortured just because she loved one."

HADHRAT ABUL A'AS EMBRACES ISLAM

It is a strange phenomenon that the guidance to the right path comes only from heaven. The example of Hadhrat Abul A'as is quite a touching one. He was the close friend of Prophet Muhammad (*sallallahu alayhe wasallam*) and a son-in-law as well. The daughter of the holy Prophet (*sallallahu alayhe wasallam*) was living with him in his house but he did not accept Islam. He loved his wife so much that despite a lot of pressure from the pagans of Makkah he did not divorce her. Became prisoner of war during the battle of Badr and on release he sent his wife to her father at Madina but still he did not accept Islam. But when a guidance descended from the high heavens, he gladly embraced Islam. The details of his embracing Islam were reported as such.

It is reported that just before the conquest of Makkah he was traveling with his trade caravan to Syria. He took a lot of goods from the people of Makkah at fifty percent partnership. On his return they had an encounter with one battalion of the Muslims, the chief of it was Hadhrat Zaid bin Harith. They defeated his men and captured all the wealth of the caravan and a few prisoners as well. Hadhrat Abul A'as, however, escaped and ran to Madina. He went

to Hadhrat Zainab at night and asked her to extend asylum to him. She gave her the asylum. Next day early in the morning, when the Prophet (*sallallahu alayhe wasallam*) and other Muslims had finished their prayers Hadhrat Zainab said loudly:

ايّها الناس، انى اجرت ابا العاص بن الربيع.

> "Listen O' people! I have granted asylum to Abul A'as bin Al-Rabi."

Hearing this the holy Prophet (*sallallahu alayhe wasallam*) turned to the people and asked, "did you hear what Zainab had said?"

The people present there replied "yes, we have heard it."

Addressing to the people the Prophet (*sallallahu alayhe wasallam*) said, "by God, even I did not know before hearing the voice of Zainab right now that Abul A'as is in Madina. Zainab had give him an asylum and you know if any Muslim gives refuge to anyone it is bound upon everyone that they should honor it."

He went straight to Zainab and told her, "you should look after Abul A'as with care and affection but you are not allowed to do any act which a husband and wife are suppose to do because he is not your lawful husband now."

Hadhrat Zainab said, "he has come to take his goods."

Hearing this the holy Prophet (*sallallahu alayhe wasallam*) gathered the persons who had fought with Abul

A'as and said, "you have captured his wealth and riches. But you know the relationship of Abul A'as with me. All his wealth and riches which you have captured from his caravan is a blessing to you from Allah because it is the wealth of an infidel, received after the holy battle. But I wish that you people should do him a favor and return to him whatever you had taken from him. But if you don not want to return it I would not compel you to do so, after all it is your property."

Hearing this everyone agreed to return his goods. He took all the wealth and riches to Makkah and distributed it among the people of Makkah in accordance to the agreement. After satisfactory distribution he embraced Islam in Makkah there and then addressing the people of Makkah he said. "I have embraced Islam in Makkah because if I would have accepted it at Madina you people might have said that I have converted to Islam just to dodge you and deprive you of your wealth."

He came to Madina and the holy Prophet (*sallallahu alayhe wasallam*) performed his *nikah* with Hadhrat Zainab again according to the Islamic laws.[2]

After a separation of six years she again came into the wed lock of Hadhrat Abul A'as. She died as a wife of Hadhrat Abul A'as.[3] He died in Hijra 12.[4]

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[2]*Asad-al-Ghaba.*
[3]*Asad-al-Ghaba.*
[4]*Al-Asaba.*

CHILDREN

Hadhrat Zainab gave birth to one male baby and one female baby. The name of her daughter was Omama and son was named Ali. At the time of conquest of Makkah it was this Ali who was accompanying the holy Prophet (*sallallahu alayhe wasallam*) on his camel. Ali bin Abul A'as died young during the life time of Prophet Muhammad (*sallallahu alayhe wasallam*). The holy Prophet (*sallallahu alayhe wasallam*) loved her daughter Omama very much. Once, he received a necklace from the holy war and said, "I will give it to a person to whom I love the most."

Hearing this the women folk around him guessed that it must be given to Hadhrat Ayesha, daughter of Hadhrat Abu Bakr. But the holy Prophet (*sallallahu alayhe wasallam*) put it around the neck of Omama, daughter of Hadhrat Zainab.[5]

After the demise of Hadhrat Fatima, the first wife of Hadhrat Ali. he married Hadhrat Omama. This was written in the last will of Hadhrat Fatima, "Hadhrat Ali may marry Hadhrat Omama after my death."

After the death of Hadhrat Ali she married Hadhrat Nofal bin Moghaira and she gave birth to a son namely Yahya. But scholars had difference of opinion, some claim that she did not give birth to any child neither form Hadhrat Ali nor from Hadhrat Nofal.[6] The genealogical descendants of Prophet Muhammad (*sallallahu alayhe*

[5] *Al-Asaba.*
[6] *Al-Asaba.*

wasallam) are recognized only from Hadhrat Fatima.[7]

DEATH

Hadhrat Zainab died in Hijra 8. The holy Prophet (*sallallahu alayhe wasallam*) himself laid her in the grave with heavy heart. After the burial, the Prophet (*sallallahu alayhe wasallam*) said, "I was very much disturbed because of the very weak physique of Zainab and I prayed God almighty that He should relieve her from the squeezes of her grave. God has accepted my prayers."[8]

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[7] *Al-Asaba.*
[8] *Asad-al-Ghaba*

HADHRAT RUQIYYA

(razi allahu anhaa)

EARLY LIFE

Hadhrat Ruqiyya was the second daughter of Prophet Muhammad (*sallallahu alayhe wasallam*) and every scholar has consented upon it. Hadhrat Zainab was the eldest female issue, Hadhrat Ruqiyya was born after her and Hadhrat Umme Kalthoom was born as the last female child of Prophet Muhammad (*sallallahu alayhe wasallam*). The biographers, nevertheless, differ that who was younger among the last two daughters of the Prophet (*sallallahu alayhe wasallam*), anyhow, they agree that both these sisters were younger than Hadhrat Zainab.

The holy Prophet (*sallallahu alayhe wasallam*) married both of his younger daughters to both the sons of Abu Lahb. The name of the husband of Hadhrat Ruqiyya was Atba and the name of the husband of Hadhrat Umme Kalthoom was Otaiba. It was only the *nikah* (marriage) ceremony was performed and the departure of the brides was not effected when a revelation (Surah) descended upon Prophet Muhammad (*sallallahu alayhe wasallam*):

تبت يدا أبى لهب...

In this Surah Abu Lahb and his wife Umme Jamil were admonished, and it was revealed that both of them will have their place in the hell. On hearing this, Abu Lahb asked both of his sons that they should divorce both the daughters of Prophet Muhammad (*sallallahu alayhe wasallam*). Their mother also stressed upon both of them for the same and said, "both these girls have left our faith and had converted infidel. You must divorce them."

Eventually, both their sons, under the influence of their parents, divorced them.[1]

NIKAH WITH HADHRAT UTHMAN

As the holy Prophet (*sallallahu alayhe wasallam*) married his daughter Ruqiyya and this news reached Hadhrat Uthman, he cut a sorry figure because he wished to marry Ruqiyya. He went to his aunt Hadhrat Sa'ada and told her that he was interested to marry the daughter of Prophet Muhammad (*sallallahu alayhe wasallam*). But her aunt preached him to embrace Islam. Then he went to Hadhrat Abu Bakr and explained him what he had said to his aunt and how she had preached about Islam. Hadhrat Abu Bakr appreciated her effort and he too preached him to embrace Islam. He said

ويحك، يا عثمان، انك لرجل حازم، أيخفى عليك الحق من الباطل

هذه الاوثان التى يعبدها قومك اليست حجارة صما ؟ لا تسمع

[1] *Usd-ul-Ghaba*

ولا تبصر ولا تضر ولا تنفع.

> "Alas! Uthman! you have not yet accepted the truthful preaching. You are quite intelligent and clever person and you can easily judge what is true and what is false. These idols to whom your people offer prayers are just deaf and dumb stones which neither can hear nor see anything. They cannot harm anyone nor they can benefit anyone."

Hearing this, Hadhrat Uthman said, "no doubt you have told the truth."

Their conversation was still going on just at that moment the holy Prophet (*sallallahu alayhe wasallam*) along with Hadhrat Ali entered the room and Hadhrat Uthman immediately embraced Islam.

During this very period the sons of Abu Lahb divorced the daughters of the holy Prophet (*sallallahu alayhe wasallam*). Hence the Prophet (*sallallahu alayhe wasallam*) married Hadhrat Ruqiyya to Hadhrat Uthman.[2] It also shows that Hadhrat Ruqiyya might be older than Hadhrat Umme Kalthoom. As he married Hadhrat Ruqiyya first despite the fact that both of them had been divorced at one time. The holy Prophet (*sallallahu alayhe wasallam*) must have preferred to marry the older one first.[3]

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[2]. *Al-Asaba.*
[3]. *Al-Estiyab and Asad-al-Ghaba.*

MIGRATION TO ABYSINIA

As the Muslims have been increasing in number, the infidels of Makkah had been increasing their nefarious designs to destroy them. They extended such harsh tortures to the Muslims that most of them were compelled to leave their native country and migrate to other countries to save their lives. A group of Muslims migrated to Abysinia which included Hadhrat Uthman.

Hadhrat Uthman migrated to Abysinia along with his wife Ruqiyya who was also the daughter of Prophet Muhammed (*sallallahu alayhe wasallam*). When this couple left Makkah for Abysinia, the Prophet (*sallallahu alayhe wasallam*) could not know their whereabouts for quite a time. The worried Prophet (*sallallahu alayhe wasallam*) used to go out of the city of Makkah to have some information about them. One day, a traveling woman told him that she had seen them. Hearing this, the holy Prophet (*sallallahu alayhe wasallam*) prayed that God will help them, verily, it is Uthman after Prophet Loot who had migrated along with his wife

SECOND MIGRATION TO ABYSINIA

As this group reached Abysinia they heard a news that the entire population of Makkah has embraced Islam. Everybody was very happy over this news and decided to return to their native land but as they reached near Makkah the news proved to be a rumor and the Muslims were being tortured more fiercely than before. Many of the Muslims once again migrated to Abysinia before entering Makkah. After the first migration, the number of

refugees increased on the occasion of second migration. According to one estimate at the time of second migration to Abysinia the group consisted of 83 male and 18 female refugees. The first migration to Abysinia is called *hijrat-e-oola* and the second migration to Abysinia is called as *hijrat-e-thani*. Some of the companions migrated to Abysinia both times and some of them only once. Hadhrat Uthman, along with his wife Hadhrat Ruqiyya, migrated to Abysinia both times.

MIGRATION TO MADINA

From Abysinia, both Hadhrat Uthman and Hadhrat Ruqiyya first migrated to Makkah and from there they migrated to Madina.

CHILDREN

Hadhrat Ruqiyya gave birth to only one son. His name was Abdullah. Their son was born at Abysinia. Hadhrat Uthman had another son whose name was also Abdullah but he was born before Islam dawned in Arabia and because of him he was having his *kuniyyat* as Abu Abdullah. But as Hadhrat Ruqiyya gave birth to a son he also named him Abdullah and thus retained the *kuniyyat* Abu Abdullah.

Their son Abdullah died at the age of six during the month of Jamadi-ul-Awwal Hijra 4 The Prophet (*sallallahu alayhe wasallam*) offered his funeral prayers and Hadhrat Uthman laid him in the grave. The cause of his death is stated that a hen-cock struck him with his beak on one of his eyes. The injury could not be controlled and he died.

Hadhrat Ruqiyya did not give birth to any other child since then. [Al-Asaba]

DEATH

Hadhrat Ruqiyya died during Hijra 2. It was the war time of Badr. When the holy Prophet (*sallallahu alayhe wasallam*) proceeded to Badr, Hadhrat Ruqiyya was seriously ill. The Prophet (*sallallahu alayhe wasallam*) left Hadhrat Uthman in Madina to look after her. Since he was ordered to stay back in Madina by the holy Prophet (*sallallahu alayhe wasallam*) himself, hence, he was considered as the participant of the holy war and got his due share from the wealth collected after winning the war.

The day, Hadhrat Zaid bin Harith came to Madina with the happy news of the victory of the battle of Badr, the same day Hadhrat Ruqiyya breathed her last. The people were about to lower her body into the grave, suddenly they heard the loud slogan of *allah-o-akbar*. Hadhrat Uthman asked the people about the high pitched slogan. People turned their attention to that side and recognized that it was Hadhrat Zaid bin Harith riding on the she-camel of the Prophet (*sallallahu alayhe wasallam*) and had brought the happy news of the victory of the battle of Badr.

The holy Prophet (*sallallahu alayhe wasallam*) could not participate in her funeral rituals because of his heavy involvement in the battle of Badr.

HADHRAT UMME KALTHOOM

(razi allahu anhaa)

EARLY LIFE

The third daughter of Prophet Muhammad (*sallallahu alayhe wasallam*) was Hadhrat Umme Kalthoom. She was married to Otaiba bin Abi Lahb. But he divorced her before the actual departure of the bride to his house took place.

Hadhrat Ruqiyya and Hadhrat Umme Kalthoom both were being divorced at the same time. The Prophet (*sallallahu alayhe wasallam*) married Hadhrat Ruqiyya to Hadhrat Uthman bin Affan. But he did not marry Umme Kalthoom to anyone. However, when Hadhrat Ruqiyya died he married Hadhrat Umme Kalthoom to Hadhrat Uthman bin Affan. The *nikah* ceremony was performed in Madina. A special honor goes to Hadhrat Uthman that he got married to the two daughters of the holy Prophet (*sallallahu alayhe wasallam*) --- one after the other. This is the reason he is also called as *zun-noorain* doubly illuminated.

MIGRATION

When Prophet Muhammad (*sallallahu alayhe wasallam*) migrated to Madina, he left his family behind in Makkah.

Hadhrat Abu Bakr also did the same. But after sometime both of them sent their men to bring their families to Madina. Hadhrat Umme Kalthoom and Hadhrat Fatima had been the members of that migrating families.

NIKAH WITH HADHRAT UTHMAN

After the death of Hadhrat Ruqiyya, Hadhrat Hafsa also become widow who was the daughter of Hadhrat Omar. Her husband was Hadhrat Khunais bin Hazaifa who was injured during a holy war and afterward died because of the fatal wounds. Hadhrat Omar was naturally worried about the remarriage of Hadhrat Hafsa and he asked Hadhrat Uthman to marry her. But, he very politely replied, "at present I had no intention of going into another marriage."

He repeated his proposal to Hadhrat Abu Bakr as well but Hadhrat Abu Bakr kept quiet and did not give him any reply. The reason being explained that Hadhrat Abu Bakr knew that Prophet Muhammad (*sallallahu alayhe wasallam*) was thinking to marry Hadhrat Hafsa.

When Prophet Muhammad (*sallallahu alayhe wasallam*) came to know that Hadhrat Omar wanted to marry Hafsa to Hadhrat Uthman and he had kept quiet, the holy Prophet (*sallallahu alayhe wasallam*) said, "should I tell Uthman a woman who would be better than Hafsa to him? and should not I tell Hafsa a person who is better than Uthman to her?"

After this he married Hadhrat Hafsa and performed the marriage ceremony of Umme Kalthoom with Hadhrat

Uthman.[1]

When Hadhrat Ruqiyya died the holy Prophet (*sallallahu alayhe wasallam*) observed that Uthman is feeling gloomy. He asked him, "why you look so sad?"

He replied, "*ya rasoolullah*! is there any man who had faced such a distress. A daughter of a Prophet, who was my wife, had since died and I feel my heart broken, and the relationship of being your son-in-law has also been broken."

This conversation was going on, suddenly, the Prophet (*sallallahu alayhe wasallam*) said, "the angel Gabriel has appeared and he has brought an order from Allah that I should marry the sister of your deceased wife to you on the same dowry and alimony which was fixed to your first wife and you may keep Umme Kalthoom as happy as you have been keeping her sister."

Telling this to Hadhrat Uthman he married his another daughter to him. The *nikah* was performed during the month of Rabi-ul-Awwal Hijra 3, but departure to the house of her husband took place during the month of Jamadi-uth-Thani Hijra 3. Hadhrat Umme Kalthoom remained in the wedlock of Hadhrat Uthman for six years only and died. She did not give birth to any child.[2]

DEATH

Hadhrat Umme Kalthoom died during the month of

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[1] *Al-Estiyab.*
[2] *Asad-al-Ghaba.*

Sh'aban Hijra 9. Hadhrat Atiya, Hadhrat Asma and other women performed the ablution and the holy Prophet (*sallallahu alayhe wasallam*) lead her funeral prayers.[3]

Hadhrat Laila binte Qanaf reports, "I was one of the women who performed the ablution to the daughter of the Prophet (*sallallahu alayhe wasallam*), Hadhrat Umme Kalthoom. After ablution we took the eoffin from the Prophet (*sallallahu alayhe wasallam*) because it was lying with him."[4]

Hadhrat Abu Talha, Hadhrat Ali and Hadhrat Asama helped to lower her dead body in the grave.[5]

At the death of Hadhrat Umme Kalthoom the holy Prophet (*sallallahu alayhe wasallam*) said, "have I had a third unmarried daughter of mine, I would have married her to Uthman " [Asad-al-Ghaba]

Hadhrat Ali narrates that the holy Prophet (*sallallahu alayhe wasallam*) said. "if I had my daughters forty in number. I would have married them to Uthman one after another. until everyone of them should have been expired." [Asad-al-Ghaba]

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[3]. *Asad-al-Ghaba.*
[4]. *Al-Estiyab.*
[5]. *Al-Estiyab.*

THE FATE OF ATBA AND OTAIBA

DESCRIPTION

The name of the first son of the wretched Abu Lahb was Atba, the second one was Otaiba and the third one was called Mo'atib. The holy Prophet (*sallallahu alayhe wasallam*) had married his daughter Ruqiyya to Atba and Umme Kalthoom to Otaiba. But their parents forced them to divorce the daughters of Prophet Muhammad (*sallallahu alayhe wasallam*), both of them did so. The difference, however, was that the husband of Hadhrat Ruqiyya just formally divorced her but the husband of Umme Kalthoom not only divorced her but also behaved the holy Prophet (*sallallahu alayhe wasallam*) in a very nasty manner and used some very unfair words in his honor. The holy Prophet (*sallallahu alayhe wasallam*) cursed him and prayed God that this man may be eaten by a beast. Abu Talib was present there at that moment and despite that he had not accepted Islam, said, "O' boy! you will never be able to deter this curse."

It is reported that once, Abu Lahb was traveling to Syria with his trade caravan. His this very son was accompanying him to whom the holy Prophet (*sallallahu alayhe wasallam*) had cursed. Though Abu Lahb was a

fierce enemy of the holy Prophet (*sallallahu alayhe wasallam*) but he believed that the curse of the Prophet (*sallallahu alayhe wasallam*) will certainly prove true. He warned all the persons of the caravan, "you should keep a watch at both of us since Prophet Muhammad (*sallallahu alayhe wasallam*) had cursed my son."

During the traveling they reached a place which was inhibited with the beasts. He made such an arrangement that he collected all the goods of the caravan and made a big heap of it and ordered Otaiba to sleep on top of the heap with courageous guards sleeping around him.

Who can change the fate written by God almighty? His scheme failed. At midnight a lion appeared smelling everyone, he left all of them and leaped to the top of the big heap where Otaiba was sleeping and killed him. Otaiba could cry only once but none could reach to his rescue.

Some of the historians had stated that the husband of Hadhrat Umme Kalthoom had later on embraced Islam and this incident happened to the other son of Abu Lahb. Anyhow, one of the husbands of the daughters of the Prophet (*sallallahu alayhe wasallam*) did embrace Islam.

The author of "Jam'a-ul-Fawaed" reports that the incident in which a lion killed a person was Otaiba, who was the husband of Hadhrat Umme Kalthoom. He had further stated that at a camping place called Zarqa a lion appeared and took a round of the caravan. On seeing the beast Otaiba feared that he will kill him according to the curse of the Prophet (*sallallahu alayhe wasallam*). The lion retreated but at night he killed him.

In another book written with a title "Dala'el-e-Nabuwwat" the name of Atba has been mentioned. As the caravan entered the borders of Syria a lion roared. Hearing the roar Atba started trembling. The persons around him said, " why are you so afraid and trembling? after all we are also here and we will also face the same trouble?"

He replied, "the holy Prophet (*sallallahu alayhe wasallam*) had once, cursed me that a beast will kill you, and you know there is none so truthful a person than Prophet Muhammad (*sallallahu alayhe wasallam*) under this sun."

He was so afraid that he could not take his supper. The people of the caravan, however, made a circle around him and he was asked to sleep in the center. But the lion came softly at night, smelt everyone and then reached in the center and killed him. It is also reported that taking his last breath Atba said, "I had already said that no one is so true a person than Prophet Muhammed (*sallallahu alayhe wasallam*)," and died. Abu Lahb said, "I knew that my son will never be able to avoid the curse of Prophet Muhammed (*sallallahu alayhe wasallam*)."

But it seems to be more accurate that this incident might have happened to Otaiba because it is stated in Al-Asaba, Al-Estiyab and Usad Al-Ghaba that Atba had embraced Islam. Hafiz Ibne Hajar states:

> "At the time of conquest of Makkah the holy Prophet (*sallallahu alayhe wasallam*) asked his uncle Abbas, 'where are Atba and Mo'atib, the sons of your brother Abu Lahb.'

He replied, 'both of them have left Makkah.'

The holy Prophet (*sallallahu alayhe wasallam*) said, 'bring them back,' and Hadhrat Abbas in a great hurry brought them back from Arafat. Both of them embraced Islam. The holy Prophet (*sallallahu alayhe wasallam*) said, 'I have begged God both the sons of my uncle for me."

He further narrates:

"Atba lived in Makkah and died there. In the battle of Hunain both these brothers fought shoulder to shoulder with the Prophet (*sallallahu alayhe wasallam*) against the infidels."

What a pity that Abu Lahb and his son knew and acknowledged it that the holy Prophet (*sallallahu alayhe wasallam*) is a true person but they could not embrace Islam. They believed that the curse of the Prophet (*sallallahu alayhe wasallam*) cannot be deterred and God will certainly punish them but still they did not accept Islam. When a person becomes stubborn and dogmatic to any concept from whole of his heart, how wise he might be, does not accept what is really true, and instead of accepting the logical and reasonable analogies, he prefers the sentimental approach and marches forward to the displeasure of God.

HADHRAT FATIMA

(razi allahu anhaa)

EARLY LIFE

Hadhrat Fatima was the most beloved child of the family of Prophet Muhammad (*sallallahu alayhe wasallam*). The scholars have stated she was the youngest daughter of the holy Prophet (*sallallahu alayhe wasallam*). A person asked Hadhrat Ayesha, "to whom the holy Prophet (*sallallahu alayhe wasallam*) loved the most?"

She replied, "Fatima."

The person again asked, "and among the men?"

She replied, "the husband of Fatima."[1]

It is reported in Al-Asaba that Hadhrat Fatima was born when the holy Prophet (*sallallahu alayhe wasallam*) reached an age of 41. But Madaini states that she was born when the holy Prophet (*sallallahu alayhe wasallam*) was thirty five. The Quraishites at that time were busy in the construction of K'aba and the Prophet (*sallallahu alayhe wasallam*) was also helping them.

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[1] *Al-Estiyab.*

As the holy Prophet (*sallallahu alayhe wasallam*) started preaching Islam in accordance to the guidance of Allah, the entire tribe of Quraish in Makkah became his enemies and started teasing and torturing him. They did not spare his wife and other family members to torture them. Hadhrat Fatima, though she was very young at that time used to bear all those atrocities. Once, the Prophet (*sallallahu alayhe wasallam*) was offering prayer in the compound of K'aba, a group of Quraishites was also present there. One of the wretched person said, "who will bring the potbelly of the camel and other rubbish and put it on the praying Prophet (*sallallahu alayhe wasallam*)."

One, the most unfortunate person stood up, brought it, and put it on the shoulders and neck of the holy Prophet (*sallallahu alayhe wasallam*) while he was in a prostrating posture of the prayer. The holy Prophet (*sallallahu alayhe wasallam*) was unable to lift his head because of its weight, the wretched persons, who played this drama, were highly amused at this sight and were laughing immensely.

Someone told to Hadhrat Fatima what had happened in K'aba. She immediately ran to the spot and cleaned all mess with her own hands despite the fact that she was just a youngster at that time.[2] And as the holy Prophet (*sallallahu alayhe wasallam*) completed his prayers he cursed those persons thrice. First, he cursed generally the tribe of Quraish saying, "O' God! punish the tribe of Quraish," and then he prayed God that He should punish

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[2] *Jam'a-ul-Fawaed.*

the leaders of the Quraishites.[3]

However, Hadhrat Fatima spent her younger age facing the atrocities of the tribe of Quraish until the holy Prophet (*sallallahu alayhe wasallam*) migrated to Madina.

MIGRATION

The holy Prophet (*sallallahu alayhe wasallam*) along with Hadhrat Abu Bakr migrated to Madina leaving behind his family in Makkah. Similarly, Hadhrat Abu Bakr also did not take his family to Madina at the time of his own migration. Hadhrat Ayesha narrates:

> "When Prophet Muhammed (*sallallahu alayhe wasallam*) migrated to Madina he left behind his entire family, both wives, myself and Hadhrat Sauda and his daughters. After settling down in Madina he sent Hadhrat Zaid bin Harith and Abu Rafe with two camels to bring his families to Madina. Hadhrat Abu Bakr also sent two or three camels for this purpose and wrote to his son Hadhrat Abdullah that he should bring the whole family to Madina. Eventually, both the families of the Prophet (*sallallahu alayhe wasallam*) and Hadhrat Abu Bakr migrated to Madina together. This caravan consisted upon some other persons besides Hadhrat Fatima, her sister Umme Kalthoom, Hadhrat Sauda and Hadhrat Asma binte Abu Bakr.
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> When this caravan reached Madina, the holy

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[3] *Mishkwat.*

> Prophet (*sallallahu alayhe wasallam*) was busy in constructing the houses for his family near the mosque of Muhammad (*masjid-e-nabvi*) and all his family stayed in those houses."

MARRIAGE

Two years after migration the holy Prophet (*sallallahu alayhe wasallam*) married Hadhrat Fatima to Hadhrat Ali during Hijra 2. The age of Hadhrat Fatima at that time was fifteen years and five and half months and Hadhrat Ali was twenty one years and five months.[4]

Hadhrat Ans narrates that first of all Hadhrat Abu Bakr requested the holy Prophet (*sallallahu alayhe wasallam*) to marry Hadhrat Fatima but he did not accept it. Similarly Hadhrat Omar requested for it but he did not accept his offer as well. When both of these companions find that their requests have been deferred, they asked Hadhrat Ali that he should ask for the hand of Hadhrat Fatima. Hadhrat Ali states, "I never thought of asking the holy Prophet (*sallallahu alayhe wasallam*) for it but since Hadhrat Abu Bakr and Hadhrat Omar persuaded me I took the courage and requested for the marriage."[5]

Masnad Imam Humbal had quoted this incident as narrated by Hadhrat Ali himself:

> "When I decided to make a request for the marriage with Fatima, my position was that I did not possess anything to give as dowry and alimony, how I

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[4] *Al-Estiyab.*
[5] *Zarqani.*

would be able to succeed in my request? But suddenly a thought flashed in my mind that the holy Prophet (*sallallahu alayhe wasallam*) is a very generous person and he will himself manage it. I, therefore, went to him and asked that I want to marry Fatima. The holy Prophet (*sallallahu alayhe wasallam*) asked me, 'if I had anything to offer in dowry and alimony.'

I replied, 'no, I did not have anything.'

He then pointed out, 'once, I gave you an iron armor where is that.'

I said, 'yes that is with me.' He then said, 'give that one in alimony."

It is stated in another way in Mwahib Al-Dunya:

"When I gave my message to the holy Prophet (*sallallahu alayhe wasallam*) he asked if I had anything to marry. I told him that I had one horse and one iron chain armour. He replied, 'a horse is important because you will have to participate in the holy wars, but you can sell you armor.'

Hence, I sold my armor at a price of Dirham four hundred[6] and eighty and gave this money to the Prophet (*sallallahu alayhe wasallam*). He took a handful of money from it and gave it to Hadhrat Bilal and said to him go to the market and buy

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[6] *The buyer of this armour was Hadhrat Uthman but later on he returned to him both the armour and the money. The holy Prophet praised and prayed for Hadhrat Uthman for his noble act. [Zarqani]*

some perfumes and also ordered him to prepare the dowry. Her dowry consisted of one cot, a leather pillow which was stuffed with the husk of the date tree. The departure took place before the night prayer. The holy Prophet (*sallallahu alayhe wasallam*) asked Hadhrat Umme Emin to take the bride to the house of Hadhrat Ali. After offering his night prayers he himself went to their house. He asked Hadhrat Fatima to fetch a little water. She gave it to her father. The holy Prophet (*sallallahu alayhe wasallam*) put little water in his mouth, then he sprinkled that water over her head and breast and prayed God almighty:

اللهم انى اعيذها بك وذريّتها من الشيطان الرجيم.

> "He may keep her safe and her children from the treacheries of Satan. I give her to You to keep her safe."

He then sprinkled that water in between her both shoulders. Afterward, he called Hadhrat Ali and asked him to bring the water, he gargled the water and sprinkled it the same way as he did to his own daughter. He also prayed God in the same words. He then prayed for their happy life and returned to his own house."[7]

The famous servant of the holy Prophet (*sallallahu alayhe wasallam*) Hadhrat And has also narrated a detailed account of the marriage of Hadhrat Ali. He reports:

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[7]*Zarqani.*

"The Prophet (*sallallahu alayhe wasallam*) ordered to bring to his house Hadhrat Abu Bakr, Hadhrat Omar, Hadhrat Uthman, Hadhrat Abdul Rehman and some other Ansaries. I brought them.

When all these people were gathered, the holy Prophet (*sallallahu alayhe wasallam*) recited the marriage lecture and said, 'God has ordered me that I should marry Fatima to Ali and all of you should stand witness to it that I have married Fatima to Ali against an alimony of Dirham four hundred provided Ali agrees to it.'

Hadhrat Ali was not present at that time. Prophet Muhammad (*sallallahu alayhe wasallam*) then put before his guests a plate full of dried dates and asked everyone to take it according to his desire. The people took them accordingly. Just at that time Hadhrat Ali also arrived there. Looking at him the holy Prophet (*sallallahu alayhe wasallam*) smiled and said. 'verily God has ordered me to marry Fatima to you against an alimony of four hundred *misqal* (Dirham). Do you accept it?'

When Hadhrat Ali gave his consent the holy Prophet (*sallallahu alayhe wasallam*) said, 'God may keep your union intact and give you prosperity. God may bless you with pious children."[8]

It is reported in Al-Asaba that the marriage ceremony took place during the month of Rajab, when they reached

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[8] *Mawahab-al-Estiyah.*

Madina after migration from Makkah and departure took place when Hadhrat Ali returned took place when Hadhrat Ali returned from the holy war of Badr when Hadhrat Fatima was 18 years old. It means that the marriage and departure did not take place at the same time since we have already mentioned that Hadhrat Fatima was fifteen years and five and a half month at the time her marriage.

DOWRY

Al-Asaba has given the detail of the dowry of Hadhrat Fatima. It contained one bedding, one leather pillow stuffed with the husk of date tree, two grinding wheels, and two water carriers made of leather. In another report four pillows are mentioned, and in still another report a cot is also mentioned. It is also described that her departure took place late at night and her bedding was made of sheep skin. It is quite possible that this bedding might have belonged to Hadhrat Ali. It is also possible that this too might have been given to her in dowry by his father, the holy Prophet (*sallallahu alayhe wasallam*).

MARRIAGE FEAST

Hadhrat Ali extended a marriage feast the next day. It was very simple and he offered to his guests whatever possible was within his means. The menu was barley bread, dates, juraira, cheese and the meat of sheep.[9]

DISTRIBUTION OF WORK

Hadhrat Ali did not have a servant in his house. All the

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[9] *Al-Mawahab and Sharah.*

domestic work was being done by both husband and wife. The holy Prophet (*sallallahu alayhe wasallam*) distributed work in such a way that all the domestic work within the premises of the house should be done by Hadhrat Fatima and Hadhrat Ali will do all the field work.[10]

CHILDREN

Hadhrat Ali did not wed a second wife during the life time of Hadhrat Fatima. The generation of the holy Prophet (*sallallahu alayhe wasallam*) has spread through the children of Hadhrat Fatima. The sons of the holy Prophet (*sallallahu alayhe wasallam*) expired before they could grow up. His daughter Umme Kalthoom did not give birth to any child. The generation seized to extend further by the children of his other two daughters Hadhrat Ruqiyya and Hadhrat Zainab.[11] It was only the children of Hadhrat Fatima who grew in large number and they kept the continuity of the generation. It is the special privilege to the holy Prophet (*sallallahu alayhe wasallam*) that the generation which spread and grew from the children of Fatima is considered the generation of the holy Prophet (*sallallahu alayhe wasallam*), otherwise, generally the custom is that the genealogical tree is attributed to the children from the male descendants.

Hadhrat Ibne Abbas narrates that the holy Prophet (*sallallahu alayhe wasallam*) once, said that the generation of all Prophets prospered through their own sons but my generation have grown up through Ali.[12] First

[10] *Zad-al-Ma'd.*
[11] *Asad-al-Ghaba.*
[12] *Al-Mawahab-al-Zarqani.*

of all Hadhrat Hasan was born. The holy Prophet (*sallallahu alayhe wasallam*) himself suggested his name as Hasan and he himself introduced in his ear the first ritual of Islam *azaan*. He also suggested Hadhrat Fatima that on the day of his *aqeeqa* (the first hair cut ceremony of a child) she should give pure silver in alms to the poor, equivalent to the weight of his hair (child's). Hadhrat Fatima weighed his hair which was just equivalent to the cost of one Dirham silver.

It is narrated in Abu Dawood and Nisai that the Aqeeqa ceremony of both Hadhrat Hasan and Hadhrat Husain was performed by the holy Prophet (*sallallahu alayhe wasallam*) himself.[13]

Hadhrat Hasan was born during the month of Ramadhan, Hijra 3. Some scholars have mentioned that it was the month of Sha'ban and the Hijra year was 4. Some scholars have even mentioned the Hijra 5. But the first statement is correct.[14]

Next year, Hadhrat Husain was born. The holy Prophet (*sallallahu alayhe wasallam*) loved both of these babies too much. Once, he said, "both of them are flowers for me in this world," and he also said, "both of them will be the leaders of the youngsters of the Muslims hereafter in the paradise."[15]

Hadhrat Ali has narrated that Hadhrat Hasan resembled the holy Prophet (*sallallahu alayhe wasallam*) from chest

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[13] *Mishkwat.*
[14] *Al-Asaba.*
[15] *Mishkwat.*

to head and Hadhrat Husain downward from the chest.[16]

After these two, a third brother was born and his name as Mohsin was also suggested by the holy Prophet (*sallallahu alayhe wasallam*). Hadhrat Ali narrates:

> "I wanted to have may *kuniyyat* as Abu Harb and adopted the name of my first child as Harb. But when Prophet Muhammad (*sallallahu alayhe wasallam*) came to see the new born and asked me, 'what name you have selected for him?'
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> I replied, 'I have given him the name as Harb.'
>
> The holy Prophet (*sallallahu alayhe wasallam*) said, 'no his name is Hasan.'
>
> Later on, when next son was born I again adopted his name as Harb but the holy Prophet (*sallallahu alayhe wasallam*) changed this name to Husain. Similarly, when the third son was born I again took his name as Harb but again the holy Prophet (*sallallahu alayhe wasallam*) changed this name to Mohsin and said. 'the names I have selected for your children are actually the names of the three sons of the Prophet Aron. Their names had been Shabbar, Shabbir and Mushabbar (Hasan, Husain and Mohsin in their Arabic translation)."[17]

Hadhrat Mohsin the third son of Hadhrat Fatima died as a

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[16] *Mishkwat.*
[17] *Jama-ul-Fawaed and Masnad Imam Ahmad.*

child.[18]

Hadhrat Fatima gave birth to three daughters as well. The first was named Ruqiyya who died as a child. This is one of the reasons that many scholars have omitted her name as a daughter of Hadhrat Fatima.

Umme Kalthoom was her second daughter. She was first married to Hadhrat Omar, the second caliph of Islam, and got two issues from him. One was named Zaid and the second was a daughter by the name of Ruqiyya. But after the demise of Hadhrat Omar she married Hadhrat Ouwn bin Jaffar but no child was born during this wedlock. But when her second husband died she married Hadhrat Mohammed bin Jaffar who was the brother of her husband. But when her third husband also expired she married his next brother Hadhrat Abdullah bin Jaffar. No child was born out of this marriage as well. She died as the wife of Abdullah bin Jaffar and her son Hadhrat Zaid also died the same day, who was born when she was the wife of Hadhrat Omar.

The third daughter of Hadhrat Fatima was Zainab. She was married to Hadhrat Abdullah bin Jaffar. She gave birth to two sons by the name of Abdullah and Ouwn. But when Hadhrat Zainab died Hadhrat Abdullah bin Jaffar married her sister Hadhrat Umme Kalthoom (already mentioned above). These children of Hadhrat Ali (three sons and three daughters) were born to Hadhrat Fatima. Hadhrat Ali had more children form his other wives which he married after the demise of Hadhrat Fatima. The historians have stated that the total number of the children

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[18] *Al-Mishkwat and Sharah.*

of Hadhrat Ali was thirty two out of them sixteen had been male and sixteen female.

Hadhrat Hasan had fifteen boys and five girls. Hadhrat Husain had six male and three female children.[19]

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[19] *Hikayat-e-Sahaba.*

DIGNITY OF FATIMA

(razi allahu anhaa)

Hadhrat Fatima was the most beloved child of Prophet Muhammed (*sallallahu alayhe wasallam*). The holy Prophet (*sallallahu alayhe wasallam*) had declared her as the leader of the women who had to go to the paradise. How simply the holy Prophet (*sallallahu alayhe wasallam*) performed her marriage ceremony and how simply she married her children is a point to ponder. At this present juncture of time the followers of Islam and the descendants of the holy Prophet (*sallallahu alayhe wasallam*) feel it insulting on their part to follow and perform the marriage ceremony of their children accordingly. To follow his foot steps, specially in the domain of marriages of their children, is not only set aside they rather feel it infamous and insulting on their parts. Hadhrat Ali asked the Prophet (*sallallahu alayhe wasallam*) for the hand of Hadhrat Fatima and he gave to him without any question. All the ceremonies of engagements, etc. are rubbish according to Islam. The holy Prophet (*sallallahu alayhe wasallam*) himself performed and recited the necessary rituals strictly according to the tenets of Islam. This is also irreligious that the father of the daughter try to hide himself at the time of the *nikah* of his daughter. Some people are found

observing such silly things. It is rather more appreciable that father should himself recite the *nikah ayaat*. The dowry and alimony should also not to be fixed at a very high rate specially just for exploitation purposes. This is also against Islam. The alimony is not being paid to the bride, this is also contrary to the teachings of Islam.

The people who fix high alimony and do not pay it to their wives should know that they have to pay it to them on the day of resurrection.

The departure of Hadhrat Fatima from the house of her father to her husband was performed with such a simplicity that she was accompanied only by one woman Hadhrat Umme Emin. She was the daughter of a great Prophet (*sallallahu alayhe wasallam*) who was metaphorically rather actually can be described as the emperor of this universe. No pomp and show was observed, no extravaganza was practiced. Neither Hadhrat Ali came to his in-laws riding on a horse nor the holy Prophet (*sallallahu alayhe wasallam*) asked him to pay the money to the marital staff. No fire crackers were shot. None of the two families took loan from anybody to fulfill the useless expenses on useless rituals. The Muslims must remember that they should follow Islam not only by words of mouth but by practice.

How small should be the dowry? We have already mentioned it. The holy Prophet (*sallallahu alayhe wasallam*) did not borrow any money from anyone nor he prepared a list of dowry to show the people. We must follow this tradition. Give your daughters only what you can afford and never show it to other people. It is a favor

to your own children and none else. Displaying the dowry items is absolutely against Islam.

The holy Prophet (*sallallahu alayhe wasallam*) also distributed the work between her daughter and son-in-law. It is mentioned in Abu Dawood that the daughter of the holy Prophet (*sallallahu alayhe wasallam*) used to grind thc wheel with her own hands. She used to do all the cooking and domestic cleaning by herself. The women of today feel ashamed of doing such things with their own hands. Who can be more respectable than a person named as the woman chief of the paradise?

During our present time the Muslims observe undue and useless rituals form the day of engagement till marriage and the birth of their children, which include many rituals borrowed from the non-Muslims and some of them can be classed as schisms. Many Muslims take loan on heavy interest rates and thus they spoil all of their prayers and commit sin. May God give us courage to follow the foot steps of the holy Prophet (*sallallahu alayhe wasallam*).

VISITS OF THE PROPHET TO HADHRAT FATIMA

The holy Prophet (*sallallahu alayhe wasallam*) was all devoted to God almighty as well as to His people. He used to pray God and love Him devotedly but at the same time he never ignored his duties towards public and their rights. He used to mix up with public quite freely since he was a living example for the entire Muslim nation. A guidance can be sought from his life that one should not completely involve himself in the affairs of his family alone nor he

should be completely involved in religious matters and performance of religious rituals ignoring the rest of the people around him. The highest place among the society of Muslims is that one should follow the foot steps of Prophet Muhammad (*sallallahu alayhe wasallam*) completely and comprehensively in every walk of life. The examples before us are that the holy Prophet (*sallallahu alayhe wasallam*) not only got married himself but arranged the marriages of his daughters and also looked after them. When the holy Prophet (*sallallahu alayhe wasallam*) married Hadhrat Fatima to Hadhrat Ali, he went to her house the same night. He usually used to go to her house and asked about their welfare. He loved her children. Once Hadhrat Ali and Hadhrat Fatima developed some misunderstanding between each other. The holy Prophet (*sallallahu alayhe wasallam*) managed to reverse it and both of them were living happily once again. A person at that time asked the holy Prophet (*sallallahu alayhe wasallam*), "when you entered their house you were looking a bit worried but when you have come out of their house you look very happy."

Prophet Muhammad (*sallallahu alayhe wasallam*) replied, "why should not I look happy since I have made a reconciliation between the two of my beloved ones."[1]

Once, the Prophet (*sallallahu alayhe wasallam*) went to the house of Hadhrat Fatima and did not find Hadhrat Ali there. He inquired her, "where is Ali."

She replied, "we are not on good terms these days and he has angrily left the house and did not take rest with me

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[1] *Al-Asaba.*

during the midday relaxation."

The holy Prophet (*sallallahu alayhe wasallam*) asked someone to find him. The person told that he was sleeping in a mosque. The holy Prophet (*sallallahu alayhe wasallam*) went to the mosque. He was sleeping on the ground, the sheet of cloth had fallen aside and his body had become very dusty. The holy Prophet (*sallallahu alayhe wasallam*) was removing the dust from his body and was saying, "O' man of dust! get up, O' man of dust! get up."[2]

The writer of Fateh Al-Bari have derived from it quite a few results:

1- It is OK to cut jokes with a person who is in anger.

2- To keep pleased a son-in-law is perfectly all right.

3- A father can enter the house of his daughter with her permission provided she may not feel it awkward.[3]

Once, the Prophet (*sallallahu alayhe wasallam*) went to the house of Hadhrat Fatima, Hadhrat Abu Huraira was accompanying him, and asking about Hadhrat Hasan said, "where is the shorty, where is the shorty."

In the mean time, Hadhrat Hasan entered the house and involuntarily he embraced him putting his both arms

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[2]*Bukhari, vol: 2.*
[3]*Fateh-al-Bari.*

around his tiny body. The holy Prophet (*sallallahu alayhe wasallam*) prayed God at the same moment, "O' God!.I love him and I request You too to love him, and who so ever loves him, You may please love him as well."[4]

At that time Hadhrat Hasan was a small child.

Hadhrat Asama bin Zaid narrated, "when we were small kids, the holy Prophet (*sallallahu alayhe wasallam*) used to keep us sit in his lap, on one thigh I used to sit and on the other one Hadhrat Hasan bin Ali. He loved both of us. Sometimes, he used to ask Hadhrat Fatima, 'bring my sons (Hasan and Husain).' He used to sniff them affectionately and then embraced them."[5]

Hadhrat Asama bin Zaid narrated, "once, I went to the house of the holy Prophet (*sallallahu alayhe wasallam*) at night. I informed him about my arrival. The holy Prophet (*sallallahu alayhe wasallam*) came out with a sheet of cloth around him. I felt something was there in the sheet. When I finished my message and wanted to return, I asked him, '*ya rasoolullah*! what is it inside the sheet of cloth.' He opened the sheet and I saw that the holy Prophet (*sallallahu alayhe wasallam*) was carrying the two small kids, Hadhrat Hasan and Hadhrat Husain. He also said, 'they are my children, they are the sons of my daughter."

Once, the holy Prophet (*sallallahu alayhe wasallam*) came out in such a state that Hadhrat Hasan was sitting on his

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[4] *Mishkwat.*
[5] *Tirmazi.*

shoulder.[6]

DOMESTIC LIFE

Hadhrat Ali was not a rich man. He did not lead a prosperous life nor he had enough of food in his house. He did not have enough of goods for domestic use nor he had any house maid. A miserable life the holy Prophet (*sallallahu alayhe wasallam*) himself used to lead, he preferred his son-in-law also follow it. Once, Hadhrat Fatima complained, "Ali and myself had only one sheep skin bedding, in the day time we use it to deliver fodder to our camel and at night we usc it for sleeping purpose."

The holy Prophet (*sallallahu alayhe wasallam*) replied, "be patient my daughter, remember that the Prophet Moses had only one sheet of cloth in his possession and they spent twelve years in the same state."

Once, the Prophet (*sallallahu alayhe wasallam*) went to the house of Hadhrat Fatima. Hadhrat Hasan and Hadhrat Husain were not there in the house. Hadhrat Fatima told the holy Prophet (*sallallahu alayhe wasallam*), "the day has so dawned in our house that we did not have anything in our housc to cook or even just to taste. Hadhrat Ali has taken them out so that they may not disturb me. Ali has gone to such and such Jew to find a work and bring something for cooking."

The holy Prophet (*sallallahu alayhe wasallam*) went out to find him out. When he reached there he saw that both the children were playing in the field and a few dates had

[6] *Mishkwat.*

been lying before them. Prophet Muhammad (*sallallahu alayhe wasallam*) said to Ali, "why don't you take my children back home. The sun is going to rise and there will be too much heat."

Hadhrat Ali told the Prophet (*sallallahu alayhe wasallam*), "today we did not have anything to eat. That is why I had brought them here. Now at least they had eaten something. I have yet to work a bit more so that I am able to collect some dates for Fatima as well."

The holy Prophet (*sallallahu alayhe wasallam*) stayed there for a while. When the desirable number of dates were earned they returned to their house in such a position that one child was lifted by Hadhrat Ali and the other one by the holy Prophet (*sallallahu alayhe wasallam*) and reached home in the same position.[7] The narration of incident be speaks that Hadhrat Ali did some labor to the Jew and lieu of it he got a handful of dates.

The holy Prophet (*sallallahu alayhe wasallam*) himself used to lead a life of near starvation. Same was the position of his own beloved daughter. Whenever they used to get something extra they used to inform each other. Hadhrat Ali narrates:

> "One day, I did not have anything in my house to eat and I could guess nothing must be there in the house the holy Prophet (*sallallahu alayhe wasallam*). Had there been anything available he must have sent it to us. I, therefore, went out of Madina. I peeped through a broken wall of the

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[7] *Al-Targheeb wal Tarheeb, vol: 5.*

garden of a Jew, he asked what do I want. 'You can water my garden and I will pay you one piecc of date on each bucket of water. If you agree to it start it.'

I agreed. I started fetching the water from the deep well. On each bucket of water he used to give me one piece of date. When I had cnough dates I stopped it. I ate a few dates and had a glass of water. I took the rest of the dates with me and returned to Madina. When I reached Madina, the holy Prophet (*sallallahu alayhe wasallam*) was sitting in a mosque surrounded by the companions."

Once, Hadhrat Fatima sent the holy Prophet (*sallallahu alayhe wasallam*) a piece of barley bread. Hadhrat Ans narrates that the holy Prophet (*sallallahu alayhe wasallam*) said, "Fatima I did not eat anything since last three days."[8]

Oncc, the holy Prophet (*sallallahu alayhe wasallam*), along with Hadhrat Abu Bakr and Hadhrat Omar went to the house of Hadhrat Abu Ayub Ansari. He offered them good food. The holy Prophet (*sallallahu alayhe wasallam*) took a piece of meat and put it inside bread and said to Hadhrat Abu Ayub Ansari, "please send it to Fatima, she had also not taken anything since many days."

VIRTUES

The holy Prophet (*sallallahu alayhe wasallam*) used to care a lot about Hadhrat Fatima. Once, he said, "Fatima is

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[8] *Al-Targheeb wal Tarheeb, vol: 5.*

the flesh of my body who so ever rendered her angry he rendered me angry."

In another narration it is stated, "who so ever made her unhappy, he made me unhappy. If she is harmed I am harmed."

Hadhrat Ayesha narrates that Hadhrat Fatima had such close similarities to the Prophet (*sallallahu alayhe wasallam*) in respect of her character, conduct, conversation and complexion that none else could have it. When she used to come to him the holy Prophet (*sallallahu alayhe wasallam*) used stand up to meet her. He used to kiss her hand, asked her to sit besides him. Similarly, when the Prophet (*sallallahu alayhe wasallam*) used to go to her she also used to honor him in exactly the same manner.[9] Hadhrat Thoban narrates that whenever the holy Prophet (*sallallahu alayhe wasallam*) planned to travel, he used to visit Fatima last of all but when he used to return from his journey he used to visit Hadhrat Fatima first of all.[10]

Once, the holy Prophet (*sallallahu alayhe wasallam*) said to her "if you show some anger to someone, God also shows His anger to him and if you are pleased with anyone God is also pleased with him."[11]

Hadhrat Ali narrates, "I have heard the Prophet (*sallallahu alayhe wasallam*) saying that on the day of resurrection a proclaimed will announce, 'O' People! close your eyes,

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[9] *Mishkwat.*
[10] *Mishkwat.*
[11] *Al-Asaba.*

Fatima bin Muhammad is going to pass this way."[12]

Once, thc Prophet (*sallallahu alayhe wasallam*) said about Hasan, Husain and their parents, "one who had a brawl with them I had the same with them, and anybody who had good terms with them I had the same with them."

Hadhrat Huzaifa narrates, "once, I was sitting when the holy Prophet (*sallallahu alayhe wasallam*) said, 'verily, an angel has come to me tonight who had never been to earth ever before and told me the good news from God that Fatima will be the chief of women folk in paradise and Hasan and Husain will the chiefs of the young men."[13]

It is narrated by Hadhrat Ayesha:

> "Once, all the wives of the holy Prophet (*sallallahu alayhe wasallam*) were sitting together and meanwhile, Hadhrat Fatima entered the house. Her gait was exactly like the holy Prophet (*sallallahu alayhe wasallam*). When the Prophet (*sallallahu alayhe wasallam*) looked at her, immediately he said, 'come here my daughter,' and she sat down by his side. The holy Prophet (*sallallahu alayhe wasallam*) whispered something in her ear and she turned gloomy but when he saw her mood he whispered something else in her ear and she looked very happy and started laughing. When the holy Prophet (*sallallahu alayhe wasallam*) left us, I asked Hadhrat Fatima, 'what did he say in your ear?'

[12]*Asad-al-Ghaba.*
[13]*Mishkwat.*

Hadhrat Fatima replied, 'why should I disclose the secret of the holy Prophet (*sallallahu alayhe wasallam*)? Had that thing not be kept secret why he should had said it so secretly?'

Later, after the demise of the holy Prophet (*sallallahu alayhe wasallam*), I said to Fatima one day, 'I had some rights upon you and I ask you that please tell me what the holy Prophet (*sallallahu alayhe wasallam*) said to you secretly on that occasion.'

Hadhrat Fatima replied, 'yes! I can tell you now. First time he whispered in my ear and told, 'Gabriel used to recite me Quran in one round this time, he had recited it twice and I think my last time of departure from this world had arrived. You must keep patience and always fear God because I am much better than anyone else who is going to depart from this world earlier than you.' Hearing this I was very sorry and starting weeping. The second thing which he whispered in my ear was, 'are you not happy that you will be the chief of all the female who will be in paradise."

Another report is that first time the Prophet (*sallallahu alayhe wasallam*) said to her, "I am going to die because of present disease and I started weeping then he said you will be the first out of whole family who will meet me in the paradise and I started laughing."[14]

[14] *Mishkwat.*

RELIGIOUS TRAINING

The holy Prophet (*sallallahu alayhe wasallam*) was descended by God for training and purification his nation. As far as the matters of training and purification were concerned he never spared anyone. He used to tell all members of the family; the wives, the daughters and other relatives, that they should fear God. He always preached them that they should always keep in mind that one day they have to face God on the day of resurrection. When the *ayat* revealed upon him:

وانذر عشيرتك الاقربين.

The holy Prophet (*sallallahu alayhe wasallam*) gathered his family and tribe and told them that they should fear God. He pronounced by name some of his relatives and tribes, "you should save them from the tortures of the hell because I would not be of any help to you at that time."

He said, "O' Quraish! save thyself from the atrocities of the hell, I would not be of any help to you in this matter."

He told the same thing to the tribe of Abd Munaf and then he said, "O' Abbas! I would not be of any help to you when God would be dealing your matters."

He said, "*ya* Safia! my aunt, listen me, I would not be of any help to you when God will be dealing with you on the day of resurrection. Save yourself from the fire of hell."

Then he turned to Fatima and said, "O' Fatima! my daughter, you can ask anything which belongs to me, but I

would not be of any help when God would be dealing with you on the day of resurrection. Save yourself form the fire of hell."

The holy Prophet (*sallallahu alayhe wasallam*) used to look after the training process of Hadhrat Fatima even after her marriage.

It is narrated by Hadhrat Ali, "once, the holy Prophet (*sallallahu alayhe wasallam*) came to us at night and awakened us to offer a midnight prayer. Then he left our place for his own home and kept busy in praying for a long time. But as he did not find any signs of our awakening and performing ablution, he again came to us and awakened us but I said, 'offering the prayers is written to our fate, we can offer only that much prayer. Our lives are in the hands of God and if he wants to awaken us for prayers he will do it and awaken us and we offer our prayers accordingly.' Hearing this the holy Prophet (*sallallahu alayhe wasallam*) was perturbed and splashing his hands on his thighs in a distress, and repeating my words he returned to his own house reciting the verse of holy Quran:[15]

وكان الانسان اكثر شيئ جدلا ."

Hadhrat Ali narrates:

> "Once, a few slaves and maids arrived Madina as prisoners of war. Since Hadhrat Fatima used to grind her wheel herself and she had developed

[15]*Masnad Ahmad.*

corns on her hand, she went to the Prophet (*sallallahu alayhe wasallam*) to show her hands and ask for a house maid. The holy Prophet (*sallallahu alayhe wasallam*) was not there at that time. She, however, told Hadhrat Ayesha the purpose of her visit. When the Prophet (*sallallahu alayhe wasallam*) came back, Hadhrat Ayesha told him about the visit and purpose of the visit of Hadhrat Fatima.

The holy Prophet (*sallallahu alayhe wasallam*) came to our house at night. We were about to go to bed, we tried to stood up but the Prophet (*sallallahu alayhe wasallam*) said, 'it is OK,' and he sat down between both of us and said, 'should not I tell you something much better that what you have requested to me? Listen! when you go to bed at night recite the following words *subhanallah* (سبحان الله) 33 times, *alhamdo lillah* (الحمد لله) 33 times and *allaho akbar* (الله اكبر) 34 times. This recitation will prove to you better than a slave or maid."[16]

It is stated in Muslim that the holy Prophet (*sallallahu alayhe wasallam*) had suggested that these words should also be recited after the compulsory prayers.[17]

Hadhrat Ali narrates, "since I had heard it from the Prophet (*sallallahu alayhe wasallam*) I never missed it to recite."

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[16]*Mishkwat and Bukhari.*
[17]*Mishkwat and Bukhari.*

Once, Ibne Al-Kawa asked Hadhrat Ali, "did not you miss it even during the war of Siffeen."

He replied, "yes, I recited it even that night, at an early night I forgot it but late at night I recited these words."[18]

It is also reported that Prophet Muhammad (*sallallahu alayhe wasallam*) flatly refused to provide them any slave or maid saying, "by God, I will not give you any slave. How is it possible that I give you slave and what will then I give to the people of Suffa who did not have enough food to eat. I will sell these slaves and spend that money to help the Suffa people."

If holy Prophet (*sallallahu alayhe wasallam*) wished, he could have given his daughter one slave or a maid but he had the priority fixed and considered that the people living at Suffa deserve more help than his daughter. She, however, is living her life though in poverty and misery but still the Suffa people are in much worst condition than her. He told his daughter such rare thing which of course bring her more reward in the hereafter. The atrocities and misery in this world are much less in value as the rewards of the life hereafter. It is also narrated in Abu Dawood that once, the holy Prophet (*sallallahu alayhe wasallam*) said, "O' Fatima! fear God, follow all the duties of God and do the work of your husband. Before sleeping recite 33 times *subhanallah* (سبحان الله), 33 times *alhamdo lillah* (الحمد لله) and 34 times *allaho akbar* (الله اكبر). The total number comes to one hundred and it is better for you than any

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[18] *A'mal-al-Yom wal-Lail.*

servant."

Hadhrat Fatima replied, "I am happy with my fortune which God had written for me and happy with the suggestions of the holy Prophet (*sallallahu alayhe wasallam*)."

She might have thought that asking for a servant to him was below the dignity of a Prophet.

Some reverent persons have described that reciting the above mentioned words in the same order not only brings reward but also a person feels completely relaxed.

It is narrated by Hadhrat Thoban:

> "When the holy Prophet (*sallallahu alayhe wasallam*) wanted to travel, he used to meet Hadhrat Fatima last of all. But when he used to return from his journey he used to see Hadhrat Fatima first of all. Once, the holy Prophet (*sallallahu alayhe wasallam*) went to see Hadhrat Fatima as a gesture of goodwill where hung to her door a beautiful curtain, and Hadhrat Hasan and Hadhrat Husain were having silver rings around their arms. The holy Prophet (*sallallahu alayhe wasallam*) entered the house and immediately came out of it. Hadhrat Fatima realized her mistake, she snatched away the curtain and took the silver rings out of the arms of Hasan and Husain. Both the children started weeping. The holy Prophet (*sallallahu alayhe wasallam*) took both the silver rings from them and said to me, 'Thoban! go and

buy a necklace of wooden pieces[19] for Fatima and two ivory rings and give to her. These people are part and parcel of my family and I do not like that they should eat or wear rich things in this world."

Similar incident is reported. Once, Hadhrat Ali had some guests and a good food was prepared for them. Hadhrat Fatima asked Hadhrat Ali, "please, invite the Prophet (*sallallahu alayhe wasallam*) as well."

When the holy Prophet (*sallallahu alayhe wasallam*) came he stopped at the entrance and wished to return. Hadhrat Fatima ran after him and asked for the reason. The holy Prophet (*sallallahu alayhe wasallam*) told, "you have decorated your house with a costly curtain and the Prophet (*sallallahu alayhe wasallam*) of God is not allowed to enter such house which is nicely decorated."

Once. Hadhrat Hasan, when he was a child, took one piece of date from the one which were presented as an alms (*sadqa*). The holy Prophet (*sallallahu alayhe wasallam*) immediately ordered him to spit it out and said, "don't you know that we do not eat things which are offered as alms (*sadqa*).[20]

In Usad Al-Ghaba another incident had been reported that the holy Prophet (*sallallahu alayhe wasallam*) cared much to bring them up. Once, Prophet Muhammad (*sallallahu alayhe wasallam*) went to the house of Hadhrat Fatima, Hadhrat Ali was sleeping at that time. Hadhrat Husain

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[19] *It is reported that during that time certain agricultural product was used as necklace. Some have reported teeth of some animal.*

[20] *Mishkwat.*

asked for something to drink. A goat of Hadhrat Ali was standing there, he milked it but before he could give it to Hadhrat Husain the other brother Hadhrat Hasan also reached there but he turned him away. Hadhrat Fatima said, "do you love Husain more than Hasan?" He replied, "no, this is not the matter but the fact is that Husain asked for it first."

He further added, "on the day of decision, I, you, both of these sons and the person who is sleeping will be together."[21]

DEATH

Hadhrat Fatima died after six months of the sad demise of Prophet Muhammed (*sallallahu alayhe wasallam*). There are differences of opinion over it but most reliable is the same one. Some scholars had reported that she expired just after seventy days of the death of Prophet Muhammad (*sallallahu alayhe wasallam*). She was highly grieved at the sad demise of the holy Prophet (*sallallahu alayhe wasallam*) and none could see her smiling after that, during the rest of her life time. The holy Prophet (*sallallahu alayhe wasallam*) had already informed her, "you will be the first person to meet me in the high heavens, out of all of my kith and kin."

And it happened --- exactly the same way. At he time of her death, Asma binte Amees was present there. Hadhrat Fatima said to her, "I do not like that the dead body of a woman is also wrapped in one single sheet of cloth just like men. The arms and feet of dead body are seen out of

[21] *Zikr fi Asad-al-Ghaba.*

it."

Hadhrat Asma said, "I can tell you something about it which I had seen in Abysinia."

She took some branches of the tree, prepared a cot and put the sheet of cloth over the cot. Hadhrat Fatima liked this idea. She also told Hadhrat Asma, "when I die, you and Ali should perform the ablution, no one else should be allowed to do it."

When she died, Hadhrat Ayesha came to perform the ritual of ablution but Hadhrat Asma stopped her to do so. She lodged a complaint to her father, Hadhrat Abu Bakr. He came there and asked Asma, "why do you stop the wife of the holy Prophet (*sallallahu alayhe wasallam*) to go near his daughter?"

She replied, "Hadhrat Fatima had told me in her will to do so."

Hadhrat Abu Bakr said, "OK, follow her will."

Hence, Hadhrat Ali and Hadhrat Asma performed her last ablution and then put her on a cot. Hadhrat Ali lead the funeral prayer. It is also reported that Hadhrat Abbas lead her funeral prayers. Hadhrat Fatima had also mentioned in her will that she should be buried at night. She was buried accordingly. Hadhrat Ali, Hadhrat Abbas and Abbas's son Fazal lowered her body in the grave.

It is reported that she died on the third of the month of Ramadhan during Hijra 11, at the age of twenty nine. Some scholars have mentioned her age as thirty years and

some had mentioned her age, at the time of her death, as thirty five. Usad Al-Ghaba had given a detailed account of it.

If this fact is kept in mind that she was born when the age of the holy Prophet (*sallallahu alayhe wasallam*) was thirty five then her age can be determined between twenty nine to thirty years, and at the same time if her year of death be considered as Hijra 11. This seems to be correct. The scholars who have mentioned her age at the time of death as thirty five years, then her birth naturally would have taken place when the holy Prophet (*sallallahu alayhe wasallam*) was twenty nine, but nobody had reported it. It is also proved incorrect by the compiler of Al-Estiyab as well that she was thirty five at the time of her death. It is stated by Ahmad bin Humbal by the authority of Hadhrat Umme Salma, "I was nursing Hadhrat Fatima during her illness. One day early in the morning, she said to me, 'mother! please prepare water for my ablution.' I did so. She then had a nice bath, then she asked me to bring for her the new clothes and she put them on. Then she asked me that my bedding should be put in the middle of the house. Then she tried to sleep but said, 'O' mother, I am going to die very soon. I have taken my last ablution, no one should do it again,' and she died. Hadhrat Ali was not present there at that time. As he came later, I informed him."[22]

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[22]*Usad Al-Ghaba has described this incident in the chapter on Hadhrat Umme Salma but the scholars do not consider it an authentic one that the bath she took before her death was enough. But the fact is that Hadhrat Ali and Hadhrat Asma performed her last ablution. Hafiz Ibne Hajar also does not consider it correct that the bath taken before death can be*

Hadhrat Ali did not marry any other woman during the life time of Hadhrat Fatima. When she died, he married her niece Hadhrat Amama binte Zainab according to the last will of Hadhrat Fatima. All children of the holy Prophet (*sallallahu alayhe wasallam*) had died during his life time, it was only Hadhrat Fatima who died afterward but very soon she also left this world to meet him in the high heavens.

Waqdi had reported, "I asked Abdul Rahman bin Abi Al-Mawali that people say that Hadhrat Fatima was buried in the graveyard of Jannat-ul-Baqee, what do you say about it."

He replied, "she was buried in a corner of the house of Hadhrat Aqeel Ibne Abi Tahb. Her grave is situated at a distance of seven yards from the main approach."[23]

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considered enough.

[23] *Al-Asaba.*

HADHRAT IBRAHIM

[Son of the holy Prophet (sallallahu alayhe wasallam)]

Prophet Muhammad (*sallallahu alayhe wasallam*) had one son by the name of Ibrahim. He was born to Hadhrat Maria Qibtiya who was the maid of the holy Prophet (*sallallahu alayhe wasallam*). During Hijra 6, when the holy Prophet (*sallallahu alayhe wasallam*) sent letters to different monarchs of the surrounding countries inviting them to embrace Islam, one letter was sent to Maqooqas who was a Christian and was the emperor of Egypt and Alexandria. Following is the text of the letter:

بسم الله الرحمن الرحيم

من محمد عبد الله ورسوله الى المقوقس عظيم القبط.

سلام على من اتبع الهدى.

اما بعد، فانّى ادعوك بدعاية الاسلام، اسلم تسلم، يوتك الله اجرك مرتين، فان توليت فان عليك اثم القبط. يا اهل الكتاب! تعالوا إلى كلمة سواء بيننا وبينكم: ان لا نعبد الا الله

ولا نشرك به شيئا، ولا يتخذ بعضنا بعض اربابا من دون الله،

فان تولوا، فقولوا: اشهدوا بانا مسلمون.

"In the name of Allah, the compassionate, the merciful.

From Muhammad bin Abdullah and the Prophet (*sallallahu alayhe wasallam*) to Maqooqas who is the chief of the tribe of Qibtees. Peace will be upon him who accepts the guidance. I, after this blessings, offer you to embrace Islam. You will be benefited in two ways that you will be safe and God will also bless you. But if you did not accept Islam you will not only get the punishments of the sins you have committed individually, you will rather be punished for the ignorance of the entire Qibtee tribe."

After it, the holy Prophet (*sallallahu alayhe wasallam*) quoted a verse from Quran which is included in the following text of the letter:

"Say, O' people of the Book! come to common terms as between us and you; that we worship none but Allah; that we associate no partners with Him; that we create not from among ourselves, lords and patrons, other than Allah."

The holy Prophet (*sallallahu alayhe wasallam*) assigned the duty to Hadhrat Hatib bin Balta to hand over this letter to Maqooqas. Hadhrat Hatib reached Alexandria and delivered the letter to Maqooqas. He opened the letter, read it and said to the messenger of the holy Prophet

(*sallallahu alayhe wasallam*), "if he is a Prophet then why he did not curse me and as a result he could have easily over powered me?"

Hadhrat Hatib replied, "you believe the Jesus Christ, just tell me why he could not gain power over his enemies by cursing them."

Maqooqas repeated his question once again and Hadhrat Hatib replied him the same. Maqooqas kept quiet. Taking advantage of the situation Hadhrat Hatib started his lecture:

انه قد كان قبلك رجل يزعم انه الرب الاعلى، فاخذه الله نكال

الآخره والاولى، فانتقم منه، فاعتبر بغيرك، ولا يعتبر غيرك بك.

Hearing this, Maqooqas said, "we are already following a religion. We can accept a new religion only if it proves better than ours."

In response to it Hadhrat Hatib started preached Islam more vigorously and said, "we offer you a better religion than the one you are following now. Our invitation to you is towards the religion of God, in front of it no other religion can stand. Verily, the holy Prophet (*sallallahu alayhe wasallam*) invited the tribe of Quraish to this religion of God and in return they tortured him and it was his own tribe. The Jews became the most fierce enemies of Islam but the Christians loved the holy Prophet (*sallallahu alayhe wasallam*) and stood with him steadfast."

Continuing his speech Hadhrat Hatib narrated, "as holy

Moses predicted the arrival of holy Christ, similarly the holy Christ predicted the descendance of Prophet Muhammad (*sallallahu alayhe wasallam*). We preach you our religion exactly in a manner as you preached the followers of Torah to accept and believe in the new testament of Bible. The holy Christ considered the old testament preached by Moses as true and perfect, we also believe the new testament of Bible preached by the holy Christ as true, perfect and divine. Similarly, we believe both of them true and divine. We preach our religion as the ancestral Prophets did during their own time. We believe all Prophets and their Books as true and divine, and preach that the divine massage revealed upon Prophet Muhammad (*sallallahu alayhe wasallam*) may please be considered true and divine while you should believe all the ancestral Prophets and their Books as true and divine. When God almighty descends a Prophet (*sallallahu alayhe wasallam*) among a nation all the member of that society have to become his follower. It is necessary for all of them to obey his command. Now, since a Prophet (*sallallahu alayhe wasallam*) has descended during you life time you are bound to accept him as true and divine Prophet. I also want to clear here another point that we are not asking you to quit Christianity, we rather stress upon you that you should obey one of the fundamental orders of Christianity to accept Mohammed as the holy Prophet (*sallallahu alayhe wasallam*). That fundamental order of the Christianity is, 'the holy Christ had already predicted that after me another Prophet of God will appear and his name will be Ahmad. He has come. Obey him."

Hearing this lecture Maqooqas said, "I have thought about your holy Prophet (*sallallahu alayhe wasallam*). Whatever

he preaches to do is not against logic and reason and the things from which he preaches to refrain, of course they are worth not be practiced. The food of thought I had given to this question reveal to me that your Prophet (*sallallahu alayhe wasallam*) is neither a juggler nor he is a mislead person. He is neither a priest nor a liar. Whatever information I have gathered about him, I have been told that he tells about the hidden things. This is a sign of his being a Prophet (*sallallahu alayhe wasallam*). I will think seriously to follow him."

He gave the letter of Prophet Muhammad (*sallallahu alayhe wasallam*) to one of his employees to keep it safe. He called in writer who knew Arabic language and dictated the following letter to submit it to Prophet Muhammad (*sallallahu alayhe wasallam*).[1]

بسم الله الرحمن الرحيم

لمحمد بن عبدالله من المقوقس عظيم القبط.

سلام عليك.

اما بعد، فقد قرأت كتابك وفهمت ما ذكرت فيه، وما تدعو اليه، وقد علمت ان نبيا قد بقي، وكنت اظن ان يخرج من الشام، وقد اكرمت رسولك، وبعثته اليك بجاريتين لهما مكان من القبط عظيم، وكسوة واهديت اليك بغلة لتركبها.

[1]*Maqooqas had some knowledge about the preachings of Prophet even before Hadhrat Hatib had his audience.*

والسلام.

"In the name of God, most gracious, most merciful.

This letter is addressed to Muhammad bin Abdullah from Maqooqas, the chief of the Qibtian tribes.

After blessings, I inform you that I have read your letter, and whatever you have mentioned in it and the message you have sent me to follow, I have tried to understand it. I knew it before hand that a holy Prophet had yet to appear. But I guessed that he will descend in Syria. (I did not know that he will appear in Arabia.) I have honoured your ambassador and I am sending you two maids (Maria and Sireen) as a gift to you. The maids stand a distinction among the tribes of Qibtis. I am sending you a few rolls of cloth and a mule for you."

All these details are given in book Mawahib-e-Ladunniya. It is also mentioned that Maqooqas did honor the ambassador of Islam and give due respect to his letter and sent back some gifts but he did not embrace Islam. Hafiz Ibne Hajar had reported in Al-Asaba, under the heading of 'Maria', that during Hijra 7, Maqooqas sent Maria and her sister Sireen along with one thousand gold coins, twenty rolls of fine cloth, one mule the name of it was 'Dul Dul' and an ass, which was called 'Afeer or Yaqoor'. He also sent an old important person who was the brother of Maria. Hadhrat Hatib brought all of them to Madina. During journey Hadhrat Hatib preached Islam, to Maria and her sister. Both accepted Islam. But the old man did

not accept it. However, after sometime he also embraeed Islam during the life time of Prophet Muhammad (*sallallahu alayhe wasallam*).[2]

When all these things reaehed Madina, the holy Prophet (*sallallahu alayhe wasallam*) retained Maria and kept her in his house as maid and he gifted Sireen to Hadhrat Hissan. Hadhrat Ibrahim who was the son of Prophet Muhammad (*sallallahu alayhe wasallam*) was born during Hijra 8 in the month of Zil-Hajj at a place near Madina which was called Alia. The holy Prophet (*sallallahu alayhe wasallam*) was very happy and he observed *aqeeqa* (the birth party and ceremony of removing the first hair of the newly born child on the 7th day of his birth). He handed over the child to Hadhrat Umme Saif, to bring him up according to prevailing eustom of Arabia.[3] She was wife of an Ansari iron smith.

It is narrated by Hadhrat Ans, "I had not seen a person who was so affectionate to his children as the holy Prophet (*sallallahu alayhe wasallam*) was. The son of the Prophet (*sallallahu alayhe wasallam*) was going to be brought up in a near by village of Madina and the holy Prophet (*sallallahu alayhe wasallam*) used to go there to see him. We used to accompany him. The husband of the woman, who was to bring him up on her own milk, was an iron smith and during working hours the entire house used to be filled up with smoke. The holy Prophet (*sallallahu alayhe wasallam*) used to sit in that house and embraced

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[2]*Al-Asaba.*
[3]*Asad-al-Ghaba.*

and loved his ehild Ibrahim.[4]

It is narrated by Hadhrat Ans, "one day, the holy Prophet (*sallallahu alayhe wasallam*) wanted to see his son and planned to go to his village. I also aecompanied him. When we reached near the house, where Hadhrat Ibrahim was being brought up, they were preparing to fire there kiln and there was a lot of smoke emitting from that house. I took hasty steps and reached there before the holy Prophet (*sallallahu alayhe wasallam*) eould and I told him, '*ya* Abu Saif! wait a minute, the holy Prophet (*sallallahu alayhe wasallam*) is coming.' He stopped firing his kiln. The holy Prophet (*sallallahu alayhe wasallam*) asked for his son, kissed and blessed him.[5]

Hadhrat Ibrahim died at the age of sixteen or seventeen months.[6] Waqdi has given his age as eighteen months and some other scholars have give sixteen months and eighteen days.[7]

At the time of death of Hadhrat Ibrahim the holy Prophet (*sallallahu alayhe wasallam*) was present there. He was weeping. Hadhrat Abdul Rahman bin Awf was also present there and he was astonished to see tears in the eyes of the holy Prophet (*sallallahu alayhe wasallam*) and he thought, "he always stops other people to weep, and he is after all a Prophet (*sallallahu alayhe wasallam*) and very near and dear to God, how eome he started weeping over a worldly loss."

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[4] *Muslim.*
[5] *Muslim.*
[6] *Sharah Muslim.*
[7] *Asad-al-Ghaba.*

He involuntarily purr a question, "*ya rasoolullah*! you also weep?"

He replied, "*ya* son of Awf! these tears in the eyes are not the sign of impatienee, it is not prohibited nor it is to be astonished upon. These are the result of the natural love which God has endowed upon man. It is all beeause of that natural love. He again burst into tears and said:

ان العين تدمع، والقلب يحزن، ولا نقول الا ما يرضى ربنا، وانا بفراقك يا ابراهيم لمحزونون.

> "Verily the tears are in the eyes and the heart is grieved. We cannot bring anything on our tongue whieh is against the will of God. We always say only those thing whieh ean please our God. I am, however, O' Ibrahim, grieved on your sad demise."

At he death of Hadhrat Ibrahim the holy Prophet (*sallallahu alayhe wasallam*) said, "he had died at an age when he was on the milk, verily, God will provide him in the paradise two women who will feed him with their milk."[8]

The holy Prophet (*sallallahu alayhe wasallam*) lead the funeral prayers of his son by himself. He was buried in the graveyard of Jannat-al-Baqee near the grave of Hadhrat Uthman bin Mazoon. Hadhrat Fazal bin Abbas performed the last ablution. Hadhrat Asama bin Zaid and Hadhrat Fazal lowered his body in the grave. The holy Prophet (*sallallahu alayhe wasallam*) was sitting by the side of the

[8] *Muslim.*

grave. After burial was completed, water was sprinkled on his grave and a few pebbles were put on it. It was the grave of Hadhrat Ibrahim on which water was sprinkled for the first time.[9]

During the time of ignorance it was believed that a moon or sun eclipse takes place if some great personality dies. When Hadhrat Ibrahim died there was a sun eclipse.

The holy Prophet (*sallallahu alayhe wasallam*) offered two *rak'at* prayer, extra ordinarily long. Afterward he said, "the moon and sun eclipse are the signs of God almighty and He wants that people should afraid of him by witnessing these eclipsed. Keep in mind that these eclipses do not take place because of the birth or death of any person. When such a thing happen keep your self busy in offering prayers."[10]

Hadhrat Maria lived a long life after the demise of her son. Hadhrat Abu Bakr had fixed her a substantial allowance for her living. Hadhrat Omar followed him. She died during Hijra 16 in the month of Muharram. Hadhrat Omar specially arranged her funerals and gathered a lot of persons. He himself lead her funeral prayers. She was buried in the graveyard of Jannat-al-Baqee.

THE LESSONS

The holy Prophet (*sallallahu alayhe wasallam*) was sent in this world that he should teach and train his nation by words of mouth and by practice. He faced all different

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[9] *Asad-al-Ghaba.*
[10] *Ni'sai.*

types of intricate problems during his life time. His nation has a complete guidance from him in every walk of life. Take for example the incident of Hadhrat Ibrahim. It reveals that:

1- Kissing, loving and embracing children is not non Islamic.

2- Feeding milk by a woman other than the mother of the child is allowed.

3- It is also allowed in Islam that the subordinates of a higher authority can go ahead of him and make arrangements in a proper order before his arrival to a particular place.

4- This is also confirmed from the above incident that grievance over a demise of a relative or weeping over it is not disallowed, it is rather the tradition of the Prophet (*sallallahu alayhe wasallam*).

Mullah Ali Qadri states that such state of affair is much better than which is reported that some very respectable personalities laughed at the death of their children.

5- This is also non Islamic that at the death of a person such words are uttered which are seemingly non Islamic and God might not like it. Even during the days of agony all persons are the persons of God. One should observe the laws of Islam even at that

juncture of time. It has become a habit of many men and women that when they are surrounded with difficulties and problems and feeling themselves helpless, utter such obnoxious words which look non-Islamic and they weep very loudly and tear off their clothes. There is a *hadith* that a person who beats his face and tears off his clothes and cries out words of ignorance loudly, is not amongst us. In another saying it is narrated that I am out of those people who at the time of agony gets his hair cut and tears his clothes. [Mishkwat]

FORTY AHADITH

(mostly relating to women)

1. "When a person gets married his faith is complete by fifty percent the rest of fifty percent he should be completed by fearing God." [Bahaeqai]

2. "When some religious person having good manners sends a message for marriage, do marry him, otherwise there will be a big trouble on shis earth." [Tirmazi]

3. "God has undertaken the help of the following three types of people:

   i. The slaves to whom his owner has promised freedom after charging fixed amount.

   ii. The persons who want to marry with an aim to remain pious."

   iii. "The persons who are willing to fight in the name of God." [Tirmazi]

4. "Before marrying usually the people keep in mind the following four points:

a. Her economic condition.

b. Family background.

c. Beauty.

d. Piety.

You are advise to choose the pious woman and you will succeed." [Bukhari and Muslim]

5. "When a stranger and a woman are all alone at some place, verily, the third one present there is Satan."

6. "Accept my last will that everyone should behave women nicely." [Mishkwat]

7. "A woman has been born out of a rib, it cannot be straightened. Take benefits from her being curved. If you tried to straighten her she will break. A breaking of woman means a divorce to her." [Muslim]

8. The Prophet (*sallallahu alayhe wasallam*) said, "don't beat your wife like a slave, after all, at night you have to sleep with her." [Mishkwat]

9. "Verily, they are also the persons with complete faith who behave their wives with politeness." [Tirmazi]

10. "The holy Prophet (*sallallahu alayhe wasallam*) said, "the persons who possessed the following four things, will really found a favor in this world and

the hereafter:

i. An obliging heart.

ii. A tonguc always remembering God.

iii. A body which can bear atrocities with patience.

iv. A trust worthy woman, who does not betray the trust of her husband for her own lusts." [Mishkwat]

11. "God has not descended on this earth worst than a divorce." [Mishkwat]

12. Thc holy Prophet (*sallallahu alayhe wasallam*) said, "no one should get engaged with a women to whom his brother already had an engagement until he marries her or divorces her." [Mishkwat]

13. "A man who performs the unnatural act with his wife lies under the curse of Allah." [Abu Dawood]

14. The holy Prophet (*sallallahu alayhe wasallam*) said, "one who doesn't keep a balance between his two wivcs, hc will be re-awakened on the day of resurrection in such a way that one side had paralyzed." [Tirmazi]

15. The holy Prophet (*sallallahu alayhe wasallam*) said, "when the husband desircs at night that his wife should slecp with him and she does not obey his wish, thc angcles cursc her the whole night." [Mishkwat]

16. The holy Prophet (*sallallahu alayhe wasallam*) said, "a woman who dies leaving behind her husband happy she will go to the paradise." [Mishkwat]

17. Said the Prophet (*sallallahu alayhe wasallam*), "a woman who offers her prayers five times a day, observes fasts during the month of Ramadhan, guards her chastity, obeys her husband, she can enter the paradise from any gate she chooses." [Tirmazi]

18. The holy Prophet (*sallallahu alayhe wasallam*) said, "when a husband calls her wife for any work, she should immediately respond to him even if she may be busy working on *tandoor* (kiln)." [Tirmazi]

19. Said the Prophet (*sallallahu alayhe wasallam*), "a person is not amongst us who intrigues a woman against her husband and a slave against his owner." [Mishkwat]

20. The holy Prophet (*sallallahu alayhe wasallam*) said, "no woman should keep a non-compulsory fast without the permission of her husband when he is present home." [Abu Dawood]

21. The holy Prophet (*sallallahu alayhe wasallam*) said, "there are three types of persons whose prayers are not accepted by God nor any of their good act:

    i. the fugitive slave until he returns to his owner.

ii. a woman whose husband is annoyed with her.

iii. a person who remains drunkard until he regains his conscious." [Mishkwat]

22. The holy Prophet (*sallallahu alayhe wasallam*) said, "a woman who demands a divorce from her husband, without any solid reason, the aroma of the paradise is prohibited to her." [Tirmazi]

23. Answering a question the holy Prophet (*sallallahu alayhe wasallam*) said, "a better woman is one who makes her husband happy when the husband looks at her and obeys the order of the husband, one who does not betray her husband and does not spend the money of her husband without his permission." [Mishkwat]

24. The holy Prophet (*sallallahu alayhe wasallam*) said, "a person who can afford but still does not wear fine clothes, God will provide him miraculous dress and a person who marries in the name of God, He will adorn him with a royal crown." [Mishkwat]

25. Said the Prophet (*sallallahu alayhe wasallam*), "curse of God on those men who portray like women and curse of God on those women who portray themselves like men." [Mishkwat]

26. The holy Prophet (*sallallahu alayhe wasallam*) said, "men may use perfume which does not have any color but aroma, women should use a perfume

which should have color and less aroma." [Tirmazi]

27. The holy Prophet (*sallallahu alayhe wasallam*) said, "alcoholie drink contains all sins, the women are nets spread by Satan, and worldly love is the root cause of every sin." [Mishkwat]

28. Said the Prophet (*sallallahu alayhe wasallam*), "I looked into the paradise and saw there the majority of poor and I looked into hell and I saw the majority of women in it." [Mishkwat]

29. The holy Prophet (*sallallahu alayhe wasallam*) said, "O' women! give sacrifiees, let it be your jewelry because on the day of decision it is you who will be in hell in a majority."

30. The holy Prophet (*sallallahu alayhe wasallam*) said, "a woman is a thing kept hidden, when she comes out the Satan looks at her." [Tirmazi]

31. Said the Prophet (*sallallahu alayhe wasallam*), "beware of the deceitfulness of the women sinee the first misehief among Israel took plaee between the women." [Mishkwat]

32. The holy Prophet (*sallallahu alayhe wasallam*) said, "no Muslim man have a grudge against his Muslim wife beeause if you do not like her one aet, you may like her another aet also." [Mishkwat]

33. The holy Prophet (*sallallahu alayhe wasallam*) said, "one who tried to satisfy a woman, who had lost her ehild they will be dressed in the paradise

with the sheets of eloths." [Mishkwat]

34. The holy Prophet (*sallallahu alayhe wasallam*) said, "God may curse a woman who weeps loudly on the death of a person and also the one who listen it." [Mishkwat]

35. Said the Prophet (*sallallahu alayhe wasallam*), "O' women! do recite سبحان الله لا اله الا الله *subhanallah la ilaha illalla* and سبحان الملك القدوس *subhan-al-malik-ul-quddoos*. Recite it on your fingers because the fingers will be questioned and finger will speak. Do not forget Allah, otherwise you will be forgotten by the mercy of God." [Tirmazi]

36. The holy Prophet (*sallallahu alayhe wasallam*) said, "beware! all of you are the guardians, everyone will be asked questions about it. The person in power is the guardian of his public, he will be questioned about his publie; a woman is the guardian of her husband, home and children, she will be questioned about the responsibilities regarding the money of her husband and welfare of her children; a slave is a guardian of the treasury of his owner, he will be questioned about his treasures. Beware everyone is a guardian and everyone is answerable." [Bukhari and Muslim]

37. The holy Prophet (*sallallahu alayhe wasallam*) said, "a woman who passes among men perfumed so that they should smell it, sueh a woman commits adultery. Every eye commits adultery whieh looks

at persons who are not her nearcst relativcs." [Targheeb]

38. The holy Prophet (*sallallahu alayhe wasallam*) said, "therc will bc two groups to whom I have not yet seen they will go to hell. The first one are those who will be having rods like the tails of thc bulls and they will beat the people with them. The other group will be the women who might have been scarcely dressed but will look naked and will attract the mcn and they will also try to be attracted by men. There heads will like the tilted hunks of the camcls. These women will not enter paradisc and nor thcy will smell the aroma of the paradise."

39. The holy Prophet (*sallallahu alayhe wasallam*) said, "what you eat is a sacrifice; whatever you fced to your children is sacrifice; whatever you fced to your wife is sacrifice, and whatever you fced to your scrvant is a sacrifice." [Ahmad]

40. Thc holy Prophet (*sallallahu alayhe wasallam*) said, "God will not be merciful to a woman who is not thankful to her husband despite the fact she always need him." [Nisai]

DRESS AND JEWELRY

The dress is meant to cover the body to ward off the effects of the seasons. Islam has allowed to use beautiful dresses only to an extent which do not fall under the category of extravaganza. To wear the dress of other nations is also not allowed. A *hadhith* is narrated that the holy Prophet (*sallallahu alayhe wasallam*) had said, "you can eat well, wear well and give sacrifices but not to the tune of spendthrift and pride."[1]

The Muslim women of today have created many wrong traditions concerning their dresses. We have the right to criticize it.

One wrong notion is that they wear very thin and flimsy clothes, a dress which is very flimsy and see-through is equal to not wearing it. One of the niece of Hadhrat Ayesha came to see her wearing a thin sheet of cloth on her head, she took it from her and tore it into pieces and gave her a course cloth veil.[2]

The holy Prophet (*sallallahu alayhe wasallam*) once, said,

[1]*Mishkwat.*
[2]*Mishkwat.*

"there will grow two types of groups who will be destined to hell. I have not yet seen them since they are not existing today. One group will be having long rods in their hands, the shape of those rods will be like the tail of bulls. The other group will consist of such women who might be wearing their dresses but look naked out of it. They will attract men towards themselves and they will lean towards men. Their heads will be like the leaning humps of the camel. These women will neither enter the paradise nor they will be able to smell the aroma of it. Living in paradise is just out of question."[3]

Being nude despite wearing a dress means that either the dress is too flimsy or it is too short and most of the body is openly visible. The women, it is observed, came to the market wearing frock or shirt and their head, arms, face and calves remain uncovered.

The second mistake is that they copy the dresses of the non-Muslim women. They select those dress which either the European women wear or the film actresses. Keep in mind that copying the dresses of non-Muslim women and wearing it, is prohibited in Islam, it is rather a great sin. The holy Prophet (*sallallahu alayhe wasallam*) had said, "anyone who tried to resemble to any other nation, he will be considered one amongst them."[4]

The third bad thing about it is that they wear very costly dresses just to pronounce their richness. This is also something very wrong. The holy Prophet (*sallallahu alayhe wasallam*) said, "one who wears a dress for pomp

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[3]*Mishkwat.*
[4]*Mishkwat.*

and show, God will order him to wear the disgraceful dress."

The fourth bad thing about it is that they change dresses very frequently and unnccessarily. They create new designs and fashions every now and then. Whenever they scc a woman .wearing a newly designed dress, they pressurize their husband to bring the same for them, let him take a loan for it. This is spendthrift and teasing a husband. To cover the body and to protect it from the seasonal effects you should have two or three dresses stitched according to the description of laws of Islam.

Putting husband under undue pressure is something absolutely unfair and wrong. Another very unhealthy attitude is that they need a new dress on every new function so that the other women should not think that they have only two or three dresses and she wears them again and again. They tease their husbands simply to keep up their false prestige. Sometimes these women spend the money out of the savings of their husbands to purchase new dresses which is very wrong and bring unhappiness to their husbands. The husband might have saved this money to return a debt of a friend well in time but because of his wife he has to face humiliation and it is also possible that he might fell in some serious trouble as well. You must not do such silly things.

VEIL

Burqa, a long stitched veil is the best thing to hide body completely from the head to the foot nails. But now this veil had also changed into fashion and it is decorated with

stitched flowers, etc. on it which means that one who is not supposed to look at it must look at least the decoration of the veil. Good God! it is not a veil it is rather an eye catching dress. Some women wear such a short *burqa* that their clothes up to their calves are visible to public and feet too. *Burqa* should be worn which is long enough to cover the whole body. Some women keep their *dupatta* out of their *burqa*, this is also wrong. *Saree* should also be worn to full length size which can cover the calves and ankles. A blouse should be worn which should cover full arms. The belly and the back must be kept covered because it is so strictly prohibited that even your real brother or father should not see it.

JEWELRY

Women are allowed to wear jewelry. But it is better that it should not be too much. Woman who could not wear it in this world she will get it in hereafter in plenty.

A jewelry which creates sound must be avoided. Young children are not allowed to wear jewelry. A woman came to Hadhrat Ayesha along with her little baby. The baby was wearing a jewelry which produced sound. Hadhrat Ayesha told her, "never bring this child to me until you have removed from her person this sound producing jewelry. I have feared from the holy Prophet (*sallallahu alayhe wasallam*) that a house in which are present the music produce component, the angels do not enter those houses."[5]

Wearing of jewelry made of other than silver and gold is

[5]*Mishkwat.*

also allowed such as brass, gold plated, etc. but a ring on the finger should be made of other than silver or gold. Men are allowed to wear a silver ring alone. A ring made of gold or any other metal is not allowed. The use of things which are prohibited to adult men are prohibited to youngsters as well. The young boys are not allowed to use the silk clothes. They are also not allowed to use a silver necklace around their neck or ear rings. Using a silver amulet is also prohibited.

Drinking and eating in silver or gold pots is prohibited. Use of silver or gold spoon is also prohibited. Use of tooth-pick made of silver or gold is also not allowed.

To apply collrium from a collyrium box made of silver is prohibited. An eye-stick made of silver or gold for using collyrium to the eyes is also prohibited. Using a looking glass the frame of which is made of silver is also prohibited. These prohibitions are to be followed by men and women both.

It is a big sin if anyone boasts a superiority having wearing jewelry. Many a women are in a habit that try many tricks to attract the attention of other women to look at their jewelry. Sometimes they boast about the high cost or the rarity of their jewelry to attract other women. This is a great sin.

The holy Prophet (*sallallahu alayhe wasallam*) had said to women, "can't you endure the silver jewelry."

He further said, "any woman who wears gold ornaments

and boasts about it, she will be punished."[6]

[6] *Mishkwat.*